

Concordia Theological Monthly



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Concordia Theological Monthly

VOL. XXX

DECEMBER 1959

No. 12

America, Listen and Live!

A SPECIAL LUTHERAN HOUR ADDRESS

By Oswald C. J. Hoffmann

It is not my purpose to comment on the political results of Mr. Khrushchhev's visit to the United States. I am a firm adherent of the doctrine of two realms, limiting the spheres of church and state. It is a Biblical truth, as well as a fact of human history, that God rules in both realms, although He does so in different ways.

God's rule of the world is governed by the ground rules He Himself has established in His universal and unchanging law. Ultimately all human law derives its validity from the divine Law, by which Almighty God judges the affairs of men everywhere.

God's rule in the church is based on the Gospel—the good news of His grace and good will offering forgiveness of sins and eternal life by virtue of the price paid for the sins of the world by God's own Son, Jesus Christ.

Government by law is God's own device to prevent people from sinning against Him or against each other in such a way as to destroy human society. Because it represents a restraining force against human wickedness and violence, government can be looked upon both as a divine punishment upon human disorder and a divine blessing calculated to bring peace and order wherever just law is respected and obeyed.

Government by the Gospel is God's own winsome creation in the hearts of those who trust in the merits of Christ the Savior for life and salvation. Here God invites, but never imposes—drawing men to obedience by the compulsion of love rather than of law.

In view of these facts, it is not up to the church to tell government how to run its affairs, nor to pass judgment on particular actions of government as long as they are carried out within the moral boundaries set up by God Himself. President Eisenhower and

other leaders of government have a divine responsibility in their conversations with Mr. Khrushchev — a responsibility not given to me or other preachers and theologians who are representatives of the church.

It is certainly within the province of God's spokesmen, however, to remind men everywhere, including leaders of government, that God rules. He is still the Lord of history. Before Him all decisions must be made. If men and nations fail to remember this fact, divine judgment will come.

It is a fact of history that God has used nations which openly defy His will to teach the facts of life to peoples who thought of themselves as righteous — so righteous as to be above God's Law. Martin Luther described God as a sharpshooter drawing a bead on whole nations when their measure of iniquity was filled. "Do you see the guns loaded?" he asked his own nation when it was threatened by the Turks. He went on to say that God "permits cities and rulers to begin to rise a little; but before they are aware of it, He topples them over. . . . God is able to scatter kingdoms as a peasant strews kernels of grain."

Since the dawn of history, "have not" nations have waited to take over civilizations grown soft and luxury-loving. The ancient prophets did not hesitate to proclaim the unpopular message to Israel: Your hearts have grown fat — a day of reckoning is on the way. There are signs in American life that we are becoming "fat-hearted" if not "fat-headed." We may be at the zenith of our power, but the barbarians are at the gate eager to submerge yet another civilization in the onward plunge of history.

I am persuaded that Communism is a judgment of God upon the peoples of the world. This evil force, promising heaven on earth and delivering hell on earth, has engulfed one nation after another, taking root and thriving wherever internal decay has set in. Wherever moral weakness prevails, Communism has found fertile ground for its own kind of rank growth.

Mr. Khrushchev's visit has dramatized this lesson of history for our own people. Communism will not destroy our free institutions. If we go under in the worldwide conflict now being waged, it will be because of our own weakness of spirit and will. The Goths did not defeat Rome. The splendid and wealthy Roman Empire was

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overcome by free circuses, the love of luxury, and self-indulgence which had made its people soft — ripe for plucking.

It took Mr. Khrushchev to point out that what he saw of Hollywood movie production was immoral. That fact should not be lost on us. A few weeks before, a representative of certain Protestant churches had called attention to films now in production which would prove, he predicted, an affront to public morals. He was howled down by the motion picture industry and even by another churchman.

Perhaps the motion picture moguls may be more impressed by Mr. Khrushchev's comments than by those of a churchman. At any rate, one of the leading actors in the picture seen by Mr. Khrushchev said later for publication: "I found this performance offensive." He went on to term it "dirty." Assistant Secretary of State for European Affairs Foy D. Kohler said he was embarrassed by the exhibition. Mr. Khrushchev remarked: "It was immoral. Only people who are oversatiated like such things and similar pornography." Mr. Khrushchev should see two or three other films now in production. They would really curl his hair!

Mr. Khrushchev used this incident to justify his kind of censorship, which he said allows people to eat only his kind of borscht. The American people have their own kind of censorship registered through public disapproval. Unless we have the moral courage to exercise our kind of censorship upon the trash now being circulated and now being prepared for circulation by people whose moral sense apparently has been decapitated through the love of money, we are lost!

If Mr. Khrushchev's appearance on the American scene is a vivid reminder to the nation of some basic facts in our national life, his coming is an even more dramatic warning to the church which professes Jesus Christ as its Lord.

Communism is a sharp rebuke to the churches of today. The persistence of Communists in advancing their cause puts us Christians to shame. Dr. Billy Graham has said, "Nine million card-carrying Communists are winning the world, while 600,000,000 Christians are losing it." A young Chinese Communist said to a missionary: "In 10 years the Communists did more than the

Christian missionaries did in 100 years." The grandson of Mahatma Ghandi once remarked: "The missionaries taught people to read, and the Communists gave them books to read."

Communists are antichurch, claiming that the Christian Church has been on the side of oppressors in almost every struggle — against feudalism, imperialism, colonialism, and even the attempts of second-class citizens to secure their just rights as first-class citizens within capitalist nations. Communists tell us people are turning to them because the church has failed. Who would turn to the church for aid, they ask, when the church is no longer a vital force in the world?

The early church, we are told in the Scriptures, turned the world upside down with the good news of Christ. Today the world is topsy-turvy, and still many Christians stand on the sidelines as spectators, watching the world go down. The faith and love of early Christians called forth the admiration of their heathen neighbors. Today the unbelieving neighbors of Christian people are impressed by the indifference and apathy of people in the church.

Someone has said that "Communists have a philosophy, a program, and a passion." We have a faith; we are forever planning programs; but where is our passion? Communism has stolen a march on the church. It has borrowed — no, it has stolen away — the zeal Christians taught the world in ages past, when the church did not hesitate to make any sacrifice necessary for the spread of its God-given truth.

In almost every country where they have come to power, Communists have turned large churches into museums and national shrines. Christians all over the world have done the same thing, by making of their churches places to be baptized, married, and buried — just that, and nothing more! If Communists are against Christ, so are Christians who do not practice their faith actively and with conviction. Christ drew the line tautly and with exquisite discrimination between those who help and those who hinder His cause: "He that is not with Me is against Me."

Going to church on a recent Sunday morning in a Midwestern city, I saw one sign after another on the doorknobs of the hotel corridor: "Please do not disturb." People who profess Christ and

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lie around on Sunday morning refusing to be disturbed are part of the devil's fifth-column, more dangerous in the long run than all the Communists put together.

If this statement disturbs you, the Holy Spirit of God may be speaking to you. It is God's purpose to disturb the complacent. It could well be one of the ironies of history that Mr. Khrushchev's visit is God's call to the Christian people of America, arousing them to a new appreciation of their heritage and a new dedication to His cause.

We are on the edge of an abyss. The Russians have power to end everything for us almost overnight. We have similar power to do the same thing for the Russians. Never before in history have so many people been aware — acutely aware — of how quickly history can come to an end.

In spite of all Mr. Khrushchev's prideful boasting, God still rules. He resists the proud, and gives grace to the humble. This truth still stands. Even in Mr. Khrushchev's Russia, God's Word has not been annihilated. The divine promise is a constant threat to Mr. Khrushchev's system: "My Word shall not return to Me void." Christ's banner still flies, inscribed with His declaration: "The gates of hell shall not prevail against My church."

The church of Christ will survive, though the world as we know it should go to pieces. It will survive in the hearts of ordinary people who, because of their faith in Christ, have not given up on God.

The church survives and grows by infiltration, a technique employed long before Marx and Lenin ever appeared on the scene of world history. God's strategy is that Christian people, in Russia or in America, around the clock, seven days a week, bear witness to Christ right where they are — where they live and work. God's strategy works through the Christian teacher doing his or her job to the glory of God, honoring Christ in daily walk and talk; through students witnessing for Christ on the campus, in the fraternity house or dormitory, on the athletic field, in the student lounge; through the Christian labor leader, businessman, military man, policeman, surgeon, dentist, architect, grocery man, contractor, housewife, barber, automobile dealer, mechanic, farmer, lawyer, accountant, Congressman, banker, coal miner, or office secretary.

Multiply each of these by a million, and you begin to get a picture of how God works.

Let's not worry about God and His survival in the face of growing godless power. God does not depend upon us. He can take care of Himself. Indeed, He is working out His purposes, in spite of Mr. Khrushchhev and even through Mr. Khrushchhev.

One of our pastors has reported to me prayers offered by children in his parish school on the first day of Mr. Khrushchhev's visit. One prayed: "Thank you, God, that you did not let Khrushchhev get mad." Another prayed: "Dear God, thank you that Khrushchhev did not make war when he came over here, but was smiling and laughing on television."

Perhaps we ought to teach our children that God's smile is more important than Mr. Khrushchhev's—for when God smiles upon the faith and trust of His loyal sons and daughters, it does not make much difference to them whether Mr. Khrushchhev smiles or frowns.

God calls America to accept His offer of grace and favor in Christ and to trust in His watchful care. Listen, America, to God's voice! And live! Amen.

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Fasting and Bodily Preparation — A Fine Outward Training

By WALTER F. FISCHER

THE statement, "Fasting and bodily preparation are indeed a fine outward training,"¹ was used by Luther with immediate reference to preparation for Holy Communion. However, to understand this statement in its proper perspective, we need to consider the purpose of fasting as it appears in the Scriptures and in the worship of the church. This paper is an attempt to present such a survey with conclusions as to the specific purposes and benefits of Eucharistic fasting.

I

FASTING IN BIBLICAL TIMES

Only one fast was commanded by the Law of Moses, that of the Day of Atonement (Lev. 16:29-34). This is specifically called a "fast" in Acts 27:9. Later four fasts were observed in commemoration of the dark days of the fall of Jerusalem.² These are referred to in Zech. 8:19: "Thus says the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth. . . ." The conditions that gave rise to these fasts are described in Jeremiah 41 and 52. In addition fasts were undertaken by public prescription in seasons of drought or public calamity (Judg. 20:26; 2 Chron. 20:3; Joel 1:13 f.; 2:12, 15). Fasting was also done on an individual and voluntary basis from time to time.³

In pre-exilic days fasting probably meant total abstinence from food.⁴ However, in individual instances prior to this period, and certainly afterwards, it was a partial abstinence.⁵

¹ *Concordia Triglotta*, The Symbolical Books of the Ev. Lutheran Church, Small Catechism, p. 557.

² Geo. B. Eager, *The International Standard Bible Encyclopedia*, I, 24, 25.

³ The Nazarites: Num. 6:2, 3, 13; Judg. 13:5; 1 Sam. 1:11; Lam. 4:7; Amos 2:11.

⁴ Alan Richardson, *A Theological Word Book of the Bible*, p. 79.

⁵ Daniel is an illustration of partial fasting. Here it meant abstinence from delicacies, meat, and wine. (Dan. 10:3)

The specific motivations for fasting differ. Fasting was frequently undertaken in times of great distress. Hannah fasted because of her grief in not having a son (1 Sam. 1:4-7). Jonathan fasted because of his "fierce anger" as the result of his father's attitude toward David (1 Sam. 20:34). Ahab fasted in his disappointment that Naboth refused to sell him his vineyard (1 Kings 21:4). Grief was a frequent cause for fasting. David's fasting at the death of Abner is an example (2 Sam. 3:35). David's action in fasting after Bathsheba's first child was born is peculiar in that he continued the fast only as long as the stricken child was alive and discontinued the fast when the child died. His servants commented on this unusual procedure, saying: "What is this thing that you have done? You fasted and wept for the child while it was alive; but when the child died, you arose and ate food." David's reply shows that he sought the pity of God by his fasting. He said: "While the child was still alive, I fasted and wept; for I said, 'Who knows whether the Lord will be gracious to me, that the child may live?' But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he will not return to me" (2 Sam. 12:21-23). Associated with fasting either in times of national or individual distress there was frequently confession of sin as evidence of penitence. T. Lewis suggests that since God communicated with the ancients through dreams, and since one fasted while sleeping, it was inferred "that fasting might fit the person to receive those communications from the world of spirits." He cites the case of Daniel as an instance of this.⁶ This, however, is highly unlikely.

In New Testament times it is obvious that the Pharisees regarded fasting as a work of merit (Luke 18:12). However, this was an abuse that was apparent already in the Old Testament. Isaiah rebuked the people of his day for their cold and formal fasts and calls upon them to accompany their fasting with a humble spirit and righteous living (Is. 58:3-12). It was customary for the Pharisees to fast two days each week, Mondays and Thursdays, because Moses was believed to have gone up to Mount Sinai on the fifth day of the week and to have come down on the second (Eager, p. 25). Individuals seem to have been in the habit of imposing extra fasts

⁶ Dan. 10:2. T. Lewis, *The International Standard Bible Encyclopedia*, II, 1099.

upon themselves, as did Anna (Luke 2:37). The disciples of John the Baptist set considerable store by fasting.

Jesus spoke of fasting only twice. In Matt. 6:1-18 He condemned the ostentatious practices of the Pharisees. "He, however, assumes that His own disciples would fast, just as He assumed that they would pray; but He enjoined them to fast 'in secret,' so that men would not know of it: such fasting would have its reward" (Richardson, p. 80). In Matt. 9:14-17 and its parallels He replied to a question put by the disciples of John and of the Pharisees. Here He does not enjoin fasting.

He says fasting, as a recognized form of mourning, would be inconsistent with the joy which the "sons of the bridechamber" naturally feel while "the bridegroom is with them." But he adds, suggesting the true reason for fasting, that the days of bereavement will come, and then the outward expression of sorrow will be appropriate. Here, as in the Sermon on the Mount, Jesus sanctions fasting, without enjoining it, as a form through which emotion may spontaneously seek expression. His teaching on the subject may be summarized in the one word *subordination*. (Eager, p. 26)

Richardson considers the reference to the inappropriateness of fasting while the bridegroom is present as applying to the Messianic Age. He adds:

The interpretation of the next verse, however, is the key-problem in determining our Lord's attitude towards fasting in the Christian Church: "The days will come when the bridegroom shall be taken away from them, and then will they fast" (Mark 2:20). If we regard this saying as historical, then it must be supposed that Jesus enjoined the practice of fasting; but some scholars have held that it has been read back into the narrative in order to justify the practice of observing regular fasts which had already arisen in the church for which St. Mark wrote. (Richardson, p. 80)

We certainly must consider this statement, which occurs in all three Gospels, to be genuinely historical. Yet the conclusion that Jesus here enjoins fasting is unwarranted. The fasting that would follow His departure could well be understood as a natural and voluntary expression of emotion.

It is well to note that the alleged words of Jesus "But this kind goeth not out save by prayer and fasting" (Matt. 17:21) is not contained in some MSS. In Mark 9:29 the words "and fasting" are

omitted in some MSS. Geo. B. Eager says that these words "are corruptions of the text" (p.26). Alan Richardson says they "are probably not a part of the original text" (p.80). The Revised Standard Version places these words into a footnote. However, on the basis of the evidence for and against it would be difficult to say for certain that they are not a part of the actual text.

Some have suggested that Jesus' 40-day fast in the wilderness, His abstinence from marriage, and His voluntary poverty make Him a founder and example of asceticism. But the rest of His life certainly does not substantiate this. He attended a marriage feast, enjoyed domestic life at Bethany, and accepted the hospitality of many. He was even accused of being a "gluttonous man and a wine-bibber" (Matt. 11:19; Luke 7:34). Jesus certainly did advocate self-discipline and self-denial for the sake of the kingdom of God. The Kingdom was always to be sought before personal need or convenience. (Matt. 6:33; 13:44-46; 16:24 f. and parallels; 19:21; Mark 9:43-47; 10:21; Luke 9:59 f.; 14:26, 33)

The apostles fasted at times (Acts. 13:2; 14:23). In the former passage it was associated with prayer and the commissioning of Paul and Barnabas prior to their first missionary journey. In the latter it is again associated with prayer and the appointing of elders for the newly formed congregations of Asia Minor. Paul mentions his own fastings, though these may have been entirely involuntary.⁷ Paul's admonitions in Col. 2:16-23 and 1 Tim. 4:1-3 are that care must be exercised that various forms of abstinence and external performances are not made a matter of legislation or grounds for spiritual pride. At the same time he frequently advocates that Christians exercise watchfulness, patience, sobriety, and self-control.

II

FASTING IN THE EARLY CHURCH

The earliest regular fast observed by all Christians, Gentile as well as Jewish, is the paschal fast, immediately before Easter Sunday. St. Irenaeus (A.D. 200) speaks of it as "of long standing." Eusebius claimed that release from Easter Sunday fasting has apos-

⁷ 2 Cor. 6:5; 11:27. The RSV does not use the translation "fastings" in these passages as does the AV.

tolic tradition.⁸ The Pascha was a commemoration of the redemption, including the Passion and the resurrection. Following the Jewish custom, the Lord's Day began at 6 P. M. Saturday. But since Jesus rose from the dead early Sunday morning, Christians fasted until the Eucharist, which was celebrated at about 3 A. M.

Edward T. Horn reports that

as late as the early third century the important fast was still restricted to Saturday, according to the *Apostolic Tradition* of Hippolytus, though Friday was sometimes fasted. By the middle of the century in Syria, according to the *Didascalia*, the fast had been extended to six days. In other places, too, the pre-Pascha fast was gradually extended, first to forty hours (the time our Lord was believed to have spent in the sepulchre), then to six days before Easter.⁹

It was from the Pascha that the season of Lent developed. One of the early features of the services of the Pascha was the Baptism of candidates on Saturday night. At that time the church was a *religio illicita* and members were scrutinized carefully and subjected to a prolonged period of probation. This normally terminated with Baptism at Easter. The final period was the most rigorous. Candidates were required to fast in preparation and to attend catechetical lectures and periodic examinations. After the Edict of Toleration in 313 and the legalizing of Christianity these disciplines were relaxed, and what had been a period of preparation for Baptism became a general period of preparation for all Christians. Dom Gregory Dix says:

Thus Lent in the form we know does not originate as an historical commemoration of our Lord's fast in the wilderness or even as a preparation for Holy Week and Easter, but as a private initiative of the devout laity in taking it upon themselves to share the solemn preparation of the catechumens for the sacraments of baptism and confirmation. It was the fact that these were normally conferred at the paschal vigil which in the end made of Lent a preparation for Easter. . . . When the whole world was becoming nominally Christian there was a great wholesomeness about this annual requirement of a season of serious self-discipline for Christian reasons, which should cover every aspect of social life — as it soon

⁸ Kenneth D. Mackenzie, *The Catholic Rule of Life*, p. 70.

⁹ Edward T. Horn, *The Christian Year*, III, 100.

came to do. It reminded the careless and the sinful Christian, as insistently as it did the devout, of the claims of the Christian standard: "Be not conformed to this world, but be ye transformed by the renewing of your mind."¹⁰

Containing, as it did, 36 days of fasting, Lent was thought to represent the "tithe" of the 365 days of the year — a tithe due the Lord in fasting and penance. The addition of the four days from Ash Wednesday to the First Sunday in Lent was made at the end of the seventh or beginning of the eighth century. In the Middle Ages, Lent was marked visibly by the hanging of the Lenten veil, sometimes called the "hunger veil" because of the fast, between the nave and the choir of the churches. It was a necessary reminder to the common man who had no calendar. It was drawn aside on Sundays to indicate that they were not a part of the fast. (Horn, pp. 102 to 104)

Wednesday and Friday were widely observed as days of fasting already in the second and third centuries. The choice of the days distinguished these fasts from those of the Jews.¹¹ This custom is mentioned in the *Didache*, and by Clement of Alexandria, Tertullian, and Origen. These days were known as "stations." The fast on these occasions, according to Tertullian, was broken at 3 P.M. "They were universal by the end of the 4th century, and continued into the middle ages. The Wednesday fast slowly faded out."¹² In the West it was a frequent custom to continue the Friday fast on to Saturday. This may have arisen as an "echo of Holy Saturday" or a sacred association with the Sabbath after the Judaizing danger was past.

Fasting was also observed on Ember Days. These are of Roman origin.

It is possible that they may be an instance of the wisdom of the early Church in instituting a religious observance at seasons when a pagan ceremony was already observed. This would account for three of the four seasons. . . . Duchesne considers that they are simply the original fasts of Wednesday, Friday, and Saturday ob-

¹⁰ Gregory Dix, *The Shape of the Liturgy*, pp. 356 f.

¹¹ Erwin L. Lueker, *Lutheran Cyclopedia*, p. 62.

¹² Mackenzie, pp. 71 f. Cf. also L. Duchesne, *Christian Worship: Its Origin and Evolution*, p. 229.

served four times in the year with special strictness—i.e., as complete fasts rather than half-fasts. (Mackenzie, p. 72)

Horn says that they originated in Rome possibly as early as the third century and consisted of the Wednesday, Friday, and Saturday following Pentecost, the Exaltation of the Holy Cross (Sept. 14), and St. Lucy (Dec. 13). Later there was added the Wednesday, Friday, and Saturday after the First Sunday in Lent. "The three original embertides were undoubtedly Christian fasts connected with agriculture and the fruits of the earth and had some of the same characteristics as the Rogation Days" (Dix, p. 343). They seem to have been instituted as a deliberate counterobservance to the license of the pagan harvest festivals.

Under Pope Gelasius I (492—496), however, this early agrarian character was replaced by an association of the four seasons with the ordination of the clergy, an association retained in the Roman Catholic church to the present, though the days are still primarily days of fasting, penitence and prayer. (Horn, pp. 215 f.)

Still another occasion for fasting were the vigils. Originally the meaning of a vigil is an all-night watch.

In the Apostolic and sub-Apostolic Church such a watch was observed . . . for part of every Saturday night. But the vigil gradually merged itself in that of Matins, which was the night office of the devout. The true vigiliary note soon came to be confined to such great occasions as the vigils of Christmas, Easter, and Pentecost. To these were soon added the Ember Saturdays. (Mackenzie, p. 77)

During the sixth century undersirable features attended the vigils, especially when in homes, and the vigiliary Mass was celebrated in the evening. For communicants this automatically transformed the day into a fast day.

As time went on, all the chief feasts came to be provided with "vigils"; but the term had come to mean simply a fast day in preparation for a feast. This arrangement, however, is purely Western. The only vigil in the East is that of Holy Saturday. (Mackenzie, pp. 77 f.)

Other times for fasting were the days of the Litanies (*Litaniae Maiores* on April 25 and *Litaniae Minores* of the Rogation Days),

and at some times and places, the season of Advent. (Mackenzie, p. 79)

As to the nature of this fasting it is to be noted that Lent was never a period of complete abstinence from food such as marked the paschal fast.

It must also be remembered that at the beginning of our era the universal time for the principal meal of the day was about noon. Lighter refreshment would be taken in the evening. The essence of fasting was therefore the deferring of the principal meal, so that no further refreshment was needed until the next day. (Mackenzie, p. 80)

III

CURRENT TEACHING ON FASTING IN THE ROMAN CATHOLIC CHURCH

The Roman Catholic Church still enjoins fasting. However, in many instances it is greatly relaxed and a very tolerable experience. Father Connell's *New Revised Baltimore Catechism* defines a fast day as follows:

A fast day is a day on which only one full meal is allowed, but in the morning and evening some food may be taken, the quantity and quality of which are determined by approved local custom. (a) The one full meal may be taken either at noontime or in the evening. At this meal only meat may be taken. (b) To take liquid does not break one's fast, provided it is not equivalent to food. Malted milk or cream, for example, is equivalent to food. (III, 166)

With respect to the persons obliged to observe fast days the same author says:

All baptized persons between the ages of twenty-one and fifty-nine are obliged to observe the fast days of the Church, unless they are excused or dispensed. . . . The sick and those who do extremely hard labor are excused from fasting. A person who is in doubt regarding the obligation to fast should consult a priest. (P. 166)

A distinction is made between fasting and abstinence. In defining abstinence Father Connell says: "A day of abstinence is a day on which we are not allowed the use of meat." (P. 166)

Those obliged to practice abstinence are:

All baptized persons seven years of age or over who have attained

the use of reason are obliged to observe the abstinence days of the Church, unless they are excused or dispensed. (P. 166)

The reason for the command of the church to fast and to abstain is stated as follows:

The Church commands us to fast and to abstain in order that we may control the desires of the flesh, raise our minds more freely to God, and make satisfaction for sin. (P. 167)

In the United States the days of fast and abstinence are the following:

The days of fast are the weekdays of Lent, Ember Days, the Vigils of Pentecost, the Assumption, All Saints and Christmas.

Days of complete abstinence are Fridays, Ash Wednesday, the Vigils of the Assumption and Christmas, and Holy Saturday morning.

Days of partial abstinence are Ember Wednesdays, Ember Saturdays and the Vigils of Pentecost and All Saints.

The Ember Days are twelve in number, three in each season, namely, the Wednesday, Friday, and Saturday after December 13; after the first Sunday of Lent; after Pentecost; and after September 14. (P. 167)

IV

THE POSITION OF LUTHER AND THE LUTHERAN SYMBOLS ON FASTING

Commenting on Jesus' criticism of the ostentatious fasting of the Pharisees (Matt. 6:16-18), Luther says:

It is not His intention to reject or despise fasting in itself, any more than He rejects almsgiving and praying. Rather He is supporting these practices and teaching their proper use. In the same way it is His intention to restore proper fasting, to have it rightly used and properly understood, as any good work should be.¹³

Luther denounces the fasting of the papacy for two reasons. First, it was so commonly made a matter of pretense. He writes:

How can I call it a fast if someone prepares lunch of expensive fish, with the choicest spices, more and better than for two or three other meals, and washes it down with the strongest drink, and spends an hour or three at filling his belly till it is stuffed?

¹³ *Luther's Works*, American edition, 21, 156 f. Hereafter referred to as AE.

Yet that was the usual thing and a minor thing even among the very strictest monks. (AE, 21, p. 157)

Secondly, when it was used as a means of seeking merits before God it met with his fierce condemnation. With reference to this he writes: "That is what I call fasting in the name of all the devils, hitting Christ in the mouth and trampling Him underfoot." (AE, 21, p. 158)

There are two kinds of fasts which Luther considered "good and commendable." The one a secular or civil fast ordered by the government to conserve food. "This would be a good and useful ordinance for the country, so that everything is not gobbled up as it is now, until finally hard times come and nothing is available" (AE, 21, p. 159). The other "a general spiritual fast." These might take the form of a few days of fasting before Easter, Pentecost, and Christmas. This would serve as an outward discipline and help the simple to keep track of the seasons in commemoration of the principal events and deeds of Christ. "In this sense," he says, "I would be willing to condone fasts on every Friday evening throughout the year, setting it aside as a distinctive day." However, a condition he would attach to either of these is that "it had been agreed upon harmoniously beforehand." (AE, 21, pp. 159 f.)

Luther also discusses what he means by real fasting. He regards abstaining from food as but the smallest part of it. He says:

True fasting consists in the disciplining and restraining of your body, which pertains not only to eating, drinking, and sleeping, but also to your leisure, your pleasure, and to everything that may delight your body or that you do to provide for it and take care of it. To fast means to refrain and hold back from all such things, and to do so only as a means of curbing and humbling the flesh. This is how Scripture enjoins fasting, calling it "afflicting the soul" (Lev. 16:29), "afflicting the body," and the like, so that it stays away from pleasure, good times, and fun. Such was the fasting of the ancient fathers. (AE, 21, p. 160)

He also says that the type and the severity of fasting ought always to be left as an individual matter, varying with one's physical capacities and the amount of curbing that passions of the flesh require. It ought also to be continual, if necessary (AE, 21, pp. 161 f.). See also Large Catechism, Sacrament of the Altar, par. 37.

14
45 ff.,
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God."

Luther writes:

But above all, you must see to it that you are already pious and a true Christian and that you are not planning to render God a service by this fasting. Your service to God must be only faith in Christ and love to your neighbor, simply doing what is required of you. If this is not your situation, then you would do better to leave fasting alone. The only purpose of fasting is to discipline the body by outwardly cutting off both lust and the opportunity for lust, the same thing that faith does inwardly in the heart. (AE, 21, p. 162)

It is in this frame of reference that we must view Luther's statement, "Fasting and bodily preparation are indeed a fine outward training."

The Augsburg Confession and the Apology both recommend a proper kind of fasting, namely, that which serves as an external discipline and is not done with the thought of meriting grace or of making satisfaction for sin. Nor are prescribed fasts to be made a matter of conscience. The Augsburg Confession says:

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors, that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: *Take heed lest your hearts be overcharged with surfeiting*; also Matt. 17, 21: *This kind goeth not out but by prayer and fasting*. Paul also says, 1 Cor. 9, 27: *I keep under my body and bring it into subjection*. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.¹⁴

With the above understanding of "true fastings," the Apology teaches that they have God's command. "And true prayers, true

¹⁴ Art. XXVII, 33—39, *Concordia Triglotta*, p. 75. The Apology, Art. XV, 45 ff., *Conc. Trigl.*, pp. 327—329, takes up the same passages. It stresses that such discipline "ought to be perpetual because it has the perpetual command of God."

alms, true fastings, have God's command; and where they have God's command, they cannot without sin be omitted."¹⁵

The Apology also points out that fastings become objectionable when human reason makes of them a means of justification. "Then human reason judges also of bodily exercises, of fasts; although the end of these is to restrain the flesh, reason falsely adds that they are services which justify."¹⁶

V

EUCCHARISTIC FASTING

A. G. Hebert, an Anglican author, says that the fast before Communion has been the rule of the universal church ever since the second century.¹⁷ Brilioth claims there is evidence for this custom from the third century onwards and cites Tertullian as the first actual testimony. He quotes Tertullian (*Ad uxorem*, ii. 5) as saying: "The heathen husband may wonder what it is that his Christian wife receives before taking any other food." He then says that in the following century it seems to have become a rule.¹⁸ Hebert refers to a statement by St. Augustine in the *Epistle to Januarius* as "the classical statement of the matter." The quotation is:

Though at the Last Supper the Apostles were not fasting, yet it has seemed good to the Holy Ghost that in honour of so great a sacrament the Body of the Lord should enter the mouth of a Christian before other food, and for this reason this custom is observed throughout the whole world. (Hebert, pp. 23 f.)

¹⁵ Apology, Art. VI, 42, *Conc. Trigl.*, p. 294.

¹⁶ Apology, Art. XV, 24, *Conc. Trigl.*, p. 321. Although Article X of the Formula of Concord, "Of Ecclesiastical Customs That Are Called *Adiaphora* or Things Indifferent," does not explicitly mention fasting, the literature of the controversy that the article was designed to settle described fasting and abstinence, "as long as they take place for the sake of prayer or some other Christian exercise," as private *adiaphora*; see footnote 2 to par. 8, Art. X, Solid Declaration, Formula of Concord, in Hans Lietzmann (ed.), *Bekenntnisschriften der evangelisch-lutherischen Kirche, herausgegeben im Gedenkjahr der Augburger Konfession 1930*, 2d edition (Göttingen: Vandenhoeck und Ruprecht, 1952), p. 1,056. A survey of Reformation practice — Lutheran as well as Calvinist and Anglican — is provided in W. K. Lowther Clarke and Charles Harris (eds.), *Liturgy and Worship* (London: Society for Promoting Christian Knowledge, 1932), pp. 571—574.

¹⁷ A. G. Hebert, *The Parish Communion*, p. 23.

¹⁸ Yngve Brilioth, *Eucharistic Faith and Practice Evangelical and Catholic*, pp. 67 f.

It is acknowledged that there is no clear answer to the question how the nonfasting Communion of the Apostles at the Last Supper became a fasting Communion. St. Augustine is said to have believed that it was included among St. Paul's later instructions spoken of in 1 Cor. 11:34: "The rest I will set in order when I come." Hebert feels that the "Vigil Service" may contain the answer. He calls attention to the fact that at Troas St. Paul celebrated the agape and then after midnight and at some time before dawn celebrated the Eucharist, and that the Christians in Bithynia in the time of Pliny celebrated the Eucharist before dawn. Hebert says: "Certain it is that from the second century onwards the rule is so universal that every real or apparent exception requires special explanation." (Pp. 24 f.)

Eucharistic fasting continues in the Roman Catholic Church to this day. Father Connell says in the *New Revised Baltimore Catechism*:

To receive Holy Communion worthily it is necessary to be free from mortal sin, to have a right intention, and to be fasting from midnight unless for a good reason one has obtained permission from a confessor to take medicine or liquid nourishment, or unless one receives Holy Communion at an evening Mass. (P. 214)

Persons who receive Holy Communion at an evening Mass must fast from solid food for three hours, and from liquids (except water) for one hour, before Holy Communion. They must abstain from all alcoholic beverages from midnight, except at meals where they may take beer or wine. (P. 216)

According to Brilioth, Luther regarded the usual manner of preparation for Communion as being that of prayer and fasting, but declared that it should not be made a new law. The communicant must be sober. He should not come overfull of food and drink. But "the true preparation is . . . a soul beset by sin, death, temptation, hungering and thirsting for penance and strength." Brilioth also says with respect to the practice of Luther and the people of his day:

The formal rule of the fast before communion had been set aside by Luther in the *Formula*, but the value of the fast, as a voluntary practice, was far from being ignored; and the observance of it was made easier by the fact that the "high mass" was normally celebrated at 8 A.M. or even earlier. (Pp. 119, 128)

In speaking of the Anglican Church Hebert explains that fasting was always the rule and the Prayer Book does not specifically enjoin the practice because its compilers "took it for granted" (p. 26). Brilioth says that it seems to have been regularly observed at least for the greater part of the 18th century and lingered on into the 19th century when it was revived by the Oxford Movement. He quotes "The Pious Country Parishioner" of 1747 as follows:

If your constitution be weak, or any great inconvenience come from your fasting the morning you receive, use your pleasure; but if you are strong and healthy, 'tis best to abstain from breakfast: for then, your thoughts will be more fixed; and you will gain more time to yourself, and the consecrated Bread will be, as it deserves, your first Food. (P. 210)

The following three reasons recommending the practice of Eucharistic fasting are outlined by A. G. Hebert. (1) The priority of the spiritual over the physical and the importance of spiritual discipline. "Let that which is spiritual come first, and let the body's demand for food be kept waiting." The Lord's temptation in the wilderness is cited as an example of this.

So great an act as the receiving of Holy Communion must if possible be the first act of the day, and all that precedes it be as far as possible a preparation for it. It comes first that thereby the rest of the day may be sanctified, just as the Lord's Day is the first day of the week, for the sanctification of the whole week. (Hebert, pp. 27 f.)

(2) The body as well as the soul needs to have its part in the preparation for Holy Communion, "since it is not the soul only, but the whole man that is redeemed to God." For the simple folk it also acts as a bond with the learned. (3) "It is a safeguard against any light estimate of the act of Communion, and is in itself a real, if elementary, act of devotion." (Hebert, p. 29)

Luther D. Reed writes:

Fasting before reception has the sanction of early and universal usage. This first developed as a matter of reverence. Most Protestants today give little thought to this ancient Christian custom, but those who in different communions do observe it find spiritual values in the discipline.¹⁹

¹⁹ Luther D. Reed, *The Lutheran Liturgy*, p. 350.

That "fasting and bodily preparation are indeed a fine outward training" needs renewed emphasis in our day, when comfort, casualness, easy living, and self-indulgence are fostered by the world as the greatest good. This spirit has undoubtedly affected the people of the church to a large extent and has resulted in an impoverished spiritual life of the individual member and the church corporate. One of the urgent messages for our day must be a call to self-denial and self-discipline on the part of the members of the church. It is in this area that "true fasting" could be of real value.

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The Theology of Synagog Architecture

(As Reflected in the Excavation Reports)

By MARTIN H. SCHARLEMANN

THE origins of the synagogue are lost in the obscurity of the past. There seem to be adequate reasons for believing that this religious institution did not exist in pre-Exilic times. Whether, however, the synagogue came into being during the dark years of the Babylonian Captivity, or whether it dates back only to the early centuries after the return of the Jews to Palestine, is a matter of uncertainty. The oldest dated evidence we have for the existence of a synagogue was found in Egypt in 1902 and consists of a marble slab which records the dedication of such a building at Schedia, near Alexandria. The inscription reads as follows:

In honor of King Ptolemy and Queen Berenice, his sister and wife, and their children, the Jews (dedicate) this synagogue.¹

Apparently the Ptolemy referred to is the one known as the Third, who ruled from 247 to 221 B.C. If this is true, it is not unreasonable to assume that the synagogue existed as a religious institution in Egypt by the middle of the third century B.C. Interestingly enough, the inscription calls the edifice a προσευχή, which is the word used in Acts 16 for something less than a permanent structure outside the city of Philippi. This was the standard Hellenistic term for what in Hebrew was (and is) normally known as בֵּית הַכְּנֶסֶת, the house of assembly, although there are contexts where it is referred to as בֵּית הַתְּפִלָּה, the house of prayer, possibly echoing Is. 56:7.

At any rate, it is not unlikely that during their exile from Palestine faithful Jews gathered in the homes of individual prophets to receive spiritual comfort and guidance. This practice, informally begun in days of great distress, may in time have resulted in the establishment of a religious institution which Renan once described

¹ *The Jewish Encyclopedia* (New York and London: 1901—06), XI, 620.

as the most original and productive creation of the Jewish people.² In point of fact, the Christian Church owes much to the synagogue by way of outlook and method. For this reason Adolf von Harnack spoke of this institution as a pace setter for Christian mission work.³ Without a doubt it represented a revolutionary departure from the character of all earlier places of worship. It excluded both propitiation by sacrifices and initiation by mysteries. That is to say, the synagogue ministered to the religious needs of men without benefit of either sacrificial or sacramental ritual.

Unfortunately, the various expeditions undertaken to uncover the remains of early synagogues in Palestine have yielded nothing of consequence, architecturally speaking, that antedates the third century of our era. We do have an inscription, however, from the Ophel in Jerusalem, discovered there by R. Weill in 1913—14 and published in his report of 1920, *La Cité de David*. It reads:

Theodoros, son of Vettenos, Priest and Archisynagogos, son of an Archisynagogos, grandson of an Archisynagogos, built the synagogue for the reading of the Law and for the teaching of the Commandments; furthermore, the Hospice and the Chambers, and the water installation for the lodging of needy strangers. The foundation stone thereof had been laid by his fathers, and the Elders, and the Simonides.⁴

The reading is given here in full because it refers to a number of items that need to be understood in an appreciation of the theology of synagogue architecture. These will be referred to later. Suffice it to say at this point that the inscription dates from the century preceding the destruction of Jerusalem. Whether it has any connection with the Synagog of the Libertines (Acts 6) is debatable.

Under any circumstances, archaeologists have not found anything more of note by way of synagogue remains in Palestine from before the third century of our era. The Roman devastations, of A. D. 70

² Quoted by Sukenik, *Ancient Synagogues in Palestine and Greece* (London: British Academy, 1934), p. 2.

³ *Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*, 2d ed. Hermann Gunkel und Leopold Zscharnack (Tübingen: T. C. B. Mohr, 1927—32), V, 950. Hereafter this work will be abbreviated RGG.

⁴ Sukenik, p. 70.

and again in A.D. 132, left nothing much to be excavated along this line. True, for a time it was thought that the ruins of a synagogue at Capernaum might date from the time of our Lord. But no competent archaeologist would support that point of view today. The fact is that, outside the Theodotus inscription mentioned above, we have nothing to indicate what the architecture of synagoges was like before the third century. We can surmise that it consisted of a single room and a few antechambers; but this remains no more than a guess.

From the third to the sixth century of the Christian era, however, enough synagogue remains have been found to determine their general pattern, both in Palestine and in the Greek Diaspora. What is more, it is possible to construct a set of theological principles that either unwittingly or quite consciously determined the way in which synagoges were structured and equipped. We shall deal here with four major insights that appear to be expressed in what we know from the excavation of ancient synagoges. They are the following: God is one; the study of the Law is worship; the service of others is religion; and the individual is responsible for his own spiritual life. These will be taken up in that order.

I

GOD IS ONE

Nothing is more characteristic of Judaism than its שמע: "Hear, O Israel, the Lord, our God, the Lord is one."⁵ Israel's religion was unique in this respect. Yahweh alone was God. He did not even have a consort, as the gods of other religions did. To be sure, Yahweh was served by angelic hosts, but these were lesser, even created, beings and were in no way His equals, even though the word אֱלֹהִים was occasionally used of them. Yahweh's holy mountain, therefore, Mount Zion, was described as "beautiful in elevation," "the joy of all the earth."⁶

This belief in one God, Ruler of heaven and earth, is reflected in the old Jewish tradition that a synagogue must be built "on the height of a city," that is to say, on the highest place in the area.

⁵ Deut. 6:4. This is probably the best translation of the Hebrew.

⁶ Psalm 48.

The Palestinian synagogues of which we have remains mostly meet this requirement, except at Capernaum. In other countries, of course, this stipulation could not always be met, because the local Roman authorities would not permit it. In fact, Diaspora synagogues were often built outside the municipality, near a stream, if that was possible. This was even true of the synagogue of Capernaum. Nonetheless, on the basis of theological principle, the place where the only true God was worshiped ought to stand on higher ground than any other edifice. (In later centuries, a pole was sometimes attached to the top of a synagogue so that at least the pole could rise above surrounding edifices. This device was perhaps the ancestor to steeples on Christian churches.)

Devotion to the service of one God is reflected, moreover, in the orientation of synagogue buildings. In excavating earlier synagogues, from the third and fourth centuries, it was found that they were built so as to have their façade with the three entrances looking toward Jerusalem. This meant that the individuals who led the congregation in prayer faced Jerusalem. The windows over the three doorways, remains of which were found, for example, at Capernaum and at Chorazin, were an abiding reminder to those who so prayed of the faithfulness of Daniel, who extended his hands in intercession and praise three times a day at windows open toward Jerusalem. Obviously, these windows in the synagogues could also serve the practical purpose of providing light for the gallery, wherever such an architectural feature existed.

In the Byzantine period, that is, during the fifth and sixth centuries, however, a reorientation took place. The entranceways to the synagogue were put on the opposite side; and the ark end of the edifice was designed to be the side nearest Jerusalem. The difference can be seen, for instance, in the ground plans of the Capernaum and Chorazin synagogues when compared with those of Na'aran and Beth Alpha. In the case of the former two the entrances face southward; in the instance of the latter, they look to the north.

Either way, a conscious effort was made to orient the building toward Jerusalem. This was true also of the Diaspora synagogues. The plan of the synagogues at Priene, for example, has the apse for the ark on its eastern side, toward Jerusalem. On the other hand, the building at Dura Europos was oriented to the west, also toward

the Holy City. These two were oriented in opposite directions because of their geographical situation and relationship to Palestine.

Now, such careful orientation of a sacred edifice is a practice that grows out of a monotheistic religion. Christianity and Islam are other cases in point. The theology behind such procedure is the conviction that there is but one God of the world, but that this God has revealed Himself in history at a given place on earth. The temples of polytheistic religions require no such orientation, because each place has its own deity and shrine.

From the third century forward into the Byzantine period, synagogues normally took the form of a basilica, with three entrances at the front. The center door was very large and led into the nave, unless the ark of the Law was so constructed and located as to obstruct this doorway, as was the case in Capernaum. The other two doors led directly into the aisles of the synagogue. There was nothing devious or mysterious about entering such a building. There was no architectural device like that of the typical temple of Baal centuries before this, where it was impossible to have direct access to the main room, on the theory that the curious were not to be encouraged to look inside except by very special effort.⁷ Yahweh's revelation of His will in the Torah, on the contrary, was intended to invite also the passerby and the casually curious to become better acquainted. There was no mystery to be found in the synagogue, not in the usual Oriental sense.⁸ Many Gentiles came to appreciate this fact and became proselytes.

And, of course, no images of God Himself were to be found in a synagogue. The making of "graven images" was specifically prohibited by the Decalog. The interpretation put on this commandment, however, seems to have varied from time to time and from place to place. For in the ruins of some of the synagogues that have been excavated archaeologists discovered some rather remarkable mosaics. It seems that in the fifth century such mosaics replaced the flagstones of previous synagogue architecture. This

⁷ George Ernest Wright, *Biblical Archaeology* (Philadelphia: The Westminster Press; London: Gerald Duckworth & Co., Ltd., 1957), p. 114.

⁸ In his *The Idea of the Holy*, Rudolf Otto tells us that the concept of "The Numinous" became clear to him in a little Moroccan synagogue that he visited. Cf. *RGG*, V, 950.

development was anticipated by the magnificent murals from the third century uncovered at Dura Europos.

All of the mosaic representations, as well as the murals, are two-dimensional. In a sense, therefore, they are not "images." Very few statues have been found among the remains of ancient synagogues. They consist mostly of the stone lions found at Chorazin and Kifr Birim, where they seem to portray the strength of Yahweh. The mosaics found in the nave of the building at Beth Alpha reveal a greater variety in subject matter and a remarkable interest in colorful representation. But even here the Deity itself was not depicted, except in the form of a hand intervening at the sacrifice of Isaac.

Abraham's willingness to offer up his own son was, in fact, the subject matter occupying the whole first panel. This seems to have been a popular theme; it occurs also among the murals of Dura. The second panel at Beth Alpha consists of a picture of the zodiac. It is similar to the one found in the synagogue of Na'aran. The third panel, in front of the apse, contains a representation of the ark and other synagogue appurtenances, among them the symbol of two lions, suggesting the attributes of strength and victory in God.

Despite the elaborate detail in the various mosaics that have so far been uncovered in ancient synagogues, no attempt was ever made to depict God in some human form. This is of the utmost significance. It points up the degree to which synagogue architecture was committed to the conviction that God is one, and that there is no way of representing Him in art as a person.

II

STUDY AS WORSHIP

The second theological insight that finds expression in synagogue architecture, especially in the appurtenances of these structures, might be formulated as follows: The study of the Torah is in itself an act of worship. Synagogues, both outside and within Palestine, carried on the custom of reading from Israel's sacred writings, a practice that goes back to Ezra and the scribes. It was in the synagogue as a religious institution that a fairly standard system of lections from both the Law and the Prophets was developed. It was here, moreover, that the reading of the ancient Hebrew text was

supplemented by translations and expositions so that the Scriptures might be understood by the whole assembly. In other words, the sacred texts were not read as though there were some kind of magic about them. They were presented because they constituted God's revelation to rational and intelligent beings.

The chief furnishing, therefore, of the synagogue was a shrine for these holy writings. It was known as the chest (תִּכְיָה) or ark (אֲרוֹן הַקֹּדֶשׁ). In point of fact, this was really the only essential equipment of a synagogue. In earlier centuries it seems that this ark of the Law was constructed to be set or moved into the nave, either as a portable item or something more or less permanent. At Capernaum, for example, the ark was placed near the main entrance in such a way as to render the doorway useless. The same may be said for the structure at Chorazin.

Since such "chests" were apparently made of wood, no remains of them have been found. Yet there are enough pictorial representations of these arks to leave no doubt at all as to what they looked like. We have already mentioned the third panel of mosaics at Beth Alpha. This contains the picture of an ark as well as other items of equipment. Another representation was discovered among the synagogue ruins of Bukeia (Peqi'in). Others may be seen on lamps and pieces of gilt glass found in various places. Of the latter, one piece, discovered in the catacombs at Rome, even depicts the contents of such an ark as consisting of scrolls, each one rolled on a rod, lying in rows on shelves.

In later synagogues special apses were constructed to house the ark of the Law. The ground plans for the synagogues both at Beth Alpha and at Jerash indicate the existence of such apses. The ruins of the synagogue at Priene also contained this feature. There is no apse, however, either at Capernaum or at Chorazin, as we have already implied.

A veil (פָּרֹכֶת) was usually hung over the whole apse, and not just over the ark, as in modern times. This becomes evident from the excavations at Beth Alpha, for example. There the floor of the apse ran out into the main auditorium for some distance. On the edges of this platform sockets were found, containing two posts, which, no doubt, supported a bar or wire on which the veil was hung. At Hammath, Ascalon, and Ashdod even

the remains of marble screens, richly decorated, were discovered. These were used to separate the place of the ark from the worshippers, in imitation of the veil in the temple at Jerusalem.

Both the veil and the screen were a reminder of Israel's experience in the desert when Moses had to veil his face as he read from God's holy Law. It is an architectural feature St. Paul alluded to in 2 Cor. 3:15 in describing the inability and even unwillingness of the Jews to realize that the Law had been done away with by Christ. For our present purpose it is enough to say that the use of veil and screen is a reminder that the ark was no ordinary chest. It was deemed to be sacred, and its contents even more so. The handling of the scrolls of the Law, therefore, whether for reading or for exposition, was an act of worship. In this respect synagog screens were unlike the iconostasis of Christian churches, where the Eucharist was screened off from view. There was nothing sacramental, in the usual sense of that word, about the ark and its scrolls.

This emphasis on the reading and learning of the Law was expressed also in the use of lecterns. Judging from a representation of such a reading stand on a lamp shown by Sukenik,⁹ this was at first a very light piece of furniture that could even be hung up when not in use. The mosaics at Beth Alpha and Jerash confirm this observation. Obviously, the lectern had a very practical function and use: the reader could place his scroll there as he read to the assembly. This very practice underlines the interest of the synagogue in the study of the Law as an act of worship.

Every larger synagogue of our day has what might be called a speaker's platform. Technically it was called in ancient days the βήμα. It would seem that this feature was added rather universally to the synagogue near the end of the sixth century; for the one stone βήμα that has been discovered, at Beth Alpha, was built on top of the mosaics, obviously at a later date. It is possible, of course, that there were wooden platforms before this and that none of these have survived, except at Capernaum, where some evidence remains for the existence of such a βήμα. Not even at Dura was there much to suggest the presence of a βήμα, except possibly some otherwise inexplicable holes in the floor, where

⁹ Sukenik, p. 15.

the corners of the platform may have been fastened down.¹⁰ Under any circumstances the addition of such a platform again accented the importance of hearing and learning the Law.

In this connection it might be in order to refer to the "seats of Moses" that were found among the remains of a good many synagog. There was a time when it was thought that this New Testament expression was used only symbolically. However, that point of view has been abandoned, now that such special seats of honor have been excavated. The first one was unearthed at Hammath-by-Tiberias and was followed very shortly by another at Chorazin. In the former synagog it was found *in situ*, next to the wall orientated toward Jerusalem. It was unquestionably reserved for the most distinguished elder of the congregation. Among the ruins of Delos a very handsome marble seat was uncovered. It was still in place. Surprisingly, however, it faced east, which suggests that outside of Palestine it may not have been obligatory to have the elders sit "with their backs to the Holy." At Dura the elder's seat was of very simple construction. Four steps led to a higher one that served as the seat proper. The riser was at one time painted red, but the color is much worn off, and the tread of the step below is deeply indented from use.

The most honored elder of a synagog would normally be one who was best versed in the Law. Once again, therefore, the principle that the study of the Law is worship reveals its influence on the architectural features of ancient synagog. From all this it is evident that the synagog was intended to serve the interests of religious education. This was surely one of the functions of the elaborate murals found at Dura. Familiar Bible stories are here illustrated to help the worshiper understand and appreciate some of the more remarkable of Yahweh's mighty acts toward Israel.

It was this concentration on learning and teaching that often intrigued Gentiles. There was here no special mystery into which one had to be initiated. There was here no sacrificial system. Men and women went to the synagog to worship by hearing the Sacred Scriptures read and expounded. All of the monotheistic vigor of

¹⁰ *A Preliminary Report on the Synagogue at Dura* (New Haven: Yale University Press, 1936), p. 17.

Judaism shone through this kind of religious activity; and many non-Jews became proselytes of the gate, if not always of righteousness.

Educational activities went on at the synagogue, of course, outside the regular hours of public worship too. In fact, some of the extra rooms found next to the main auditorium in the ruins of a good many synagogues were apparently used for purposes of training the children, preparing them for their *בֵּר מִצְוָה*, for example. All of this impressed many Gentiles. Also in this respect the religion of the Jews was different. It seemed to make a very constructive contribution to life. Small wonder that in the inscription of Theodotos, son of Vettanos, special mention is made of the fact that the synagogue was built "for the reading of the Law and for the teaching of the Commandments."¹¹ This was the essence of synagogue worship.

III

THE SERVICE OF OTHERS IS RELIGION

The Theodotos reading goes on to mention "the hospice and the chambers" as well as "the water installation for the lodging of needy strangers." It is clear from this kind of statement that the activities at the synagogue were not limited to the study of the Law. It was also a place where charity was practiced on behalf of the needy and of the stranger.

The Greek word for "lodging" is *κατάλυμα*, the term translated as "inn" in Luke's Christmas story. It is evident from this that at least the larger synagogues were used not only for educational purposes but for the care of those in need. This was in part the use to which the extra enclosures and rooms were put that can still be seen in the ground plans established by various excavations. At Beth Alpha, for example, a large courtyard was found to have been built on the north end of the basilica proper. At Capernaum a large courtyard, in the shape of a trapezium and running along the whole length of the synagogue on the east side, was uncovered. At Jerash, too, there seems to have been a rather sizable enclosure on the apse side of the synagogue structure. In Priene the same kind of courtyard was unearthed at the opposite side. A large court and several rooms were also uncovered at Dura.

¹¹ See above, page 903.

Possibly the Miletus synagogue can serve as our best example in this connection. In front of the entrance to the synagogue proper lay a forecourt with a peristyle, lined on its southern half by benches. On the north side lay another court, bounded on the north by a wing consisting of a row of chambers. On the west side was another row of rooms of various sizes. This suggests that the practice of hospitality and the care of the needy was not confined to Jerusalem, where it might be expected because of the many pilgrims that came to the Holy City each year. Moreover, the presence of so many rooms gives us some idea of the degree to which synagogues served as community centers. We know from other sources that they served as meeting places for community leaders, popular assemblies, publication of legal notices, and similar activities. The point of all this is that the synagogue, known both as a house of assembly and a house of prayer, did not stand apart from its environment, as a sacrosanct edifice. On the contrary, its chief business was to serve others. This was the very heart of its religious outlook.

It was these educational and charitable programs of the synagogue as an institution that undoubtedly prompted Von Harnack to utter the remark, referred to toward the beginning of this paper, to the effect that the synagogue set the pace for Christian missionary activity. The activities of the synagogue must have stood out as a beacon light in a world given to the worship of many idols, the practice of temple prostitution, and the exploitation of the simplicity of the poor and uneducated. Small wonder that many Gentiles became "God fearers."

IV

INDIVIDUAL RESPONSIBILITY

The Septuagint often used the term "synagog" for the Old Testament *עֲדָתָא*. And it was by way of this Greek translation of the Hebrew Scriptures that the word *συναγωγή* became common. The Hellenistic expression, however, was *προσευχή*, as we saw at the beginning of this paper. Sometimes the term *προσευκτήριον* was used instead. Both of these latter words underline the fact that the synagogue was above all a house of prayer. It was here that the faithful assembled for the reading of the Law and the saying of prayers.

The absence of any kind of altar among synagog remains implies that the individual who led the assembly in public prayer, even though he was called a priest at times (as in the Theodotos inscription), was not thought of as being an intermediary between men and God in the sense of the priesthood at Jerusalem. In the synagogue each man entered the presence of God on his own responsibility. Each worshiper had the task of personally appropriating what was being read and taught as the right way to minister to his own spiritual needs.

The group of individuals who assembled for worship in the synagogue entered the assembly room as equals and sat down together on mats or on the stone benches built along three sides of the auditorium, as, for example, at Capernaum, where on both the east and the west side two benches were built, one above the other and coterminous with the walls. Oddly enough, at Dura the benches intended for men had footrests. Those used by women did not. Just how seriously this distinction between men and women at worship was taken in ancient days is hard to determine. Philo made a note of this practice of segregation. The synagoges at Capernaum, Chorazin, and Beth Alpha had galleries that ran along three walls of the basilica. It is more than likely that women were expected to sit in these galleries. It may well be that this custom of having the women sit separately, in galleries and later behind screens, was taken over from the temple in Jerusalem, where there was a special enclosure known as the Women's Court.

If this is true, we might conclude that such segregation helped to remind all of the worshipers of their common loyalty to the temple and its sacred site in the Holy City. It helped to focus the heart of the individual worshiper on the common hope of all Israel. This was probably also the function of such a religious symbol as the *מנורה*, or lampstand, which almost always graces any representation of the ark of the Law. The proper balance between the religious life of the individual and the worship of the community of God's ancient people as a whole may certainly be seen in some of the Biblical themes used as motifs both for mosaics and for murals. The story of the Flood, the sacrifice of Isaac, Daniel in the lions' den would all tend to evoke in the individual the spirit of loyalty, prayer, and praise, but within a con-

text that would remind him of his being a part of a greater whole to which God had committed Himself by way of a covenant.

The synagog has served Judaism well, especially after the destruction of the temple. Through the centuries all types of synagog architecture were developed. This was due to a conviction that the religion of Yahweh must relate itself to the cultural climate of the community where it was located. From the third to the sixth century, therefore, synagogs took the shape of basilicas, the most practical kind of building in the Graeco-Roman world. The use of the zodiac as a major theme in what little Jewish art work we have of these early centuries also involves this matter of relating to the cultural life of the environment. A belief in astrology was common to all of life at that time. The synagog took note of it but used it to help bring people to the knowledge of Yahweh. That the use of such themes occasionally bordered on compromising the faith can hardly be debated. Basically, however, they manifest the degree to which Judaism proposed to move out into the world to spread the knowledge of God until it should cover the earth as the waters cover the sea.

Throughout the centuries to follow the theology reflected in the remains of ancient synagogs has proved vigorous enough to sustain this institution as the very heart of Jewish social and religious life. As a matter of fact, one is tempted to suggest that it has retained more of its pristine force in the synagog than in many churches, which in reality should be thought of as underscoring these theological principles and extending them to include the worship of the Father, through His Son Jesus Christ, to whom be glory forever and ever!

St. Louis, Mo.

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HOMILETICS

Outlines on the Synodical Conference Gospels *Second Series*

NEW YEAR'S DAY

LUKE 12:4-9

Purpose: This text needs to be preached in our day. It needs to be preached with courage and with caution — with courage because earthly pleasure and security promise so much and seem alluringly attainable; with caution lest we talk with bravado and do not practice bravery ourselves. Our text is a stirring call to a rugged faith held by humble but indomitable men. Cf. parallel text. (Matt. 10:26-32)

Christmas is a season of joy. But even the Christmas message is coupled with fear. Today's Christmas fears (anxieties) may have been that everything would not be just right to make everyone happy. They should rather have been fear (a solemn sense of awe) at the majesty and glory of God which Christmas demonstrates. The angel appearance to the shepherds at first stirred fear, because men always tremble in the presence of the supernatural. But the angel said, "Fear not." Perhaps fear is as much at the root of New Year's Eve celebrations becoming improper and excessive as anything else; fear of looking back upon a year marred by many weaknesses and imperfections, especially within, even when much material success can be noted; fear also of looking too closely at what we have a right to expect in the new year.

Our New Year's text speaks of fear and seeks to show us what to fear and what not to fear, so that we may courageously live as the forgiven people of God.

Christian Courage in the Face of Fear

I. *Fears will come* (vv. 4, 5)

A. Fear has a useful as well as a harmful place in life. "I will forewarn you whom ye shall fear" (v. 5). Fear can help prevent accidents, restrain from crime, and keep us humble. (Psalm 25:12-14; Prov. 8:13; Jer. 32:39, 40)

B. We ought to fear God with terror when we contemplate our sins, but even then we throw ourselves on His promised mercy in Christ. (Phil. 2:12; Luke 1:74, 75)

C. We have reason to fear the devil, for he is strong, treacherous, and clever, but in Christ his power is broken. (Eph. 6:11; Rev. 14:9, 10; 1 Peter 5:8)

D. The experiences of life and the possibilities of the future (the new year also) bring fears to all of us. Our age is an age of anxiety and of compulsions of guilt. We live in precedent-breaking times. (Luke 21:26)

II. *Some things you need not fear if you remember Jesus* (vv. 6, 7)

A. We need not fear that God will send us to hell so long as we trust in Jesus. (2 Cor. 5:10, 11; Luke 12:32)

B. We need not fear that the devil will triumph over God's people in 1960. (Is. 41:10; 2 Kings 6:16)

C. We need not fear what becomes of our body, whether we live or die. (Ps. 23:4; Rom. 14:8)

D. We need not fear that God has forgotten us (v. 7). Cf. the men in the furnace of fire—"Our God is able to deliver us, but if He will not . . ." (Dan. 3:17, 18)

III. *Be strong and courageous to face difficult issues in life as a Christian* (v. 8, 9)

A. Faithfully and fearlessly live your faith as a Christian. Make the new year a real advance in your willingness to confess Christ to others. (Phil. 1:21; Luke 12:12)

B. If we keep our eyes fixed on the eternal heaven in store for us through Christ, our courage will be stronger. (Heb. 13:5, 6)

C. The alternative of faith or fear is set before us. Because of Christ we can show Christian courage in the face of fear. (Ps. 46:2)

Fairbanks, Alaska

OMAR STUENKEL

SUNDAY AFTER NEW YEAR'S

LUKE 13:18-24

We could be on the verge of momentous events in 1960: world, personal. Even the return of our Lord. No events so important as those relating to the Kingdom, and what, finally, does not? The Christian's heartfelt prayer today:

Thy Kingdom Come in 1960

I. *The Kingdom, like a grain of mustard seed, will grow this year; take courage*

A. Definition of "Kingdom." Jesus describes it. Luther in Second Petition. Invisible, gracious rule of God over human hearts, yet when speaking of growth, think in terms of territory (Zahn, Arndt), in sense of more persons reached and controlled thus.

B. It is a growing thing. Parable really prediction. Spectacular: 12; 70; crowds; then "Will ye also go away?" and "little flock" (John 6:67; Luke 12:32); betrayed, forsaken, the King vanishes in death. Yet He is "corn of wheat" (John 12:24), soon fruit: 120; 3,120; 5,000; "turned world upside down" (Acts 17:6); Tertullian to Roman governors: "We can outnumber your armies . . . more Christians in a single province than men in all your legions" (A.D. 197, Dallman, *Short Stories by Jesus*, p. 58). Today. America. Synod. Our congregation.

C. Amazing, considering that it "costs" to belong. But the "germ" of Life is Christ. He lives. The Kingdom *will* come.

D. Courage, then, to launch out locally (local mission goals); give generously for world program; pray courageously, "Thy Kingdom come in 1960."

II. *The Kingdom, like leaven, spreads quietly; be patient*

A. Expect something more spectacular? As in parallel (Matt. 13), Jesus adds second parable to emphasize nature of growth process. (Explain. Who still bakes bread today?)

B. So is the Kingdom. Effective growth and permeating influence, but quiet method.

C. Be patient, then, with mission prospect. Can't hurry the leavening; quiet teaching must be continued.

D. Be patient with self. With Paul want to cry out for new body. God chooses to leaven the old dough.

E. Be patient with the method. Don't rewrite parables: "The Kingdom is like an army, conquering by force; social welfare agency; amusement center; political party to take over government."

F. Patiently keep putting in the leaven, which is Jesus, His Word, His love. His own quiet methods: lowly birth, quiet teaching (v. 22), traveling (v. 22), especially dying ("journeying toward Jerusalem," last time, v. 22). As contact is made with Him, conversions, sanctifications, take place.

G. Illustrations. Darwin's annual \$25 gift to missions after seeing Christian influence in Patagonia (Dallmann, p. 63); gift of his reading room in Kent, England, to Mr. Fegan, Christian worker among boys, after seeing change in village. "Your services have done more for the village in a few months than all our efforts for many years." (*Moody Monthly* [June '59] p. 35)

H. The leaven works. Patiently let it, but be busy putting it into the dough. On the shelf it helps no one. Thus confidently, yet patiently, work, give, pray, "Thy Kingdom come in 1960."

III. *The Kingdom is entered by a narrow door; strive to enter*

A. Curious questions are many, e. g., "How many? Are there few?" (V. 23)

B. Practical answer: See to it *you* don't miss it.

C. "Strait" *gate*, not small kingdom. What is it? Jesus' first sermon (Mark 1:15): "Repent . . . believe the Gospel." Gate too narrow for luggage of per sin, secret vice, false love, self-indulgence, pride in own goodness. Also, cannot enter two-abreast or by proxy.

D. Believe. Jesus is "Door," "Way." Look to Him intently. He takes us in.

E. Be deeply serious about this: "strive." The Kingdom must have priority. May it come *to me* in 1960, and *through me* continue to grow like the mustard tree and spread its gracious influence like leaven. For this I earnestly work, give, and pray in 1960.

Honolulu, Hawaii

WINFRED A. SCHROEDER

EPIPHANY OF OUR LORD

MATT. 4:12-17

A good Epiphany text, for the "appearance," often limited to the Magi's star (today's Gospel), is broader—the revelation of Christ, "the Star out of Jacob" (Num. 24:17). The Collect says it: "... didst manifest Thine only-begotten Son. . . ." In our text this Epiphany Lord refers to His kingdom. He, then, is a king. Of the beaten and bloody Jesus Pilate said, "Behold your King!" But today's Introit says, "The Lord, the Ruler, hath come, and the Kingdom and the power and the glory are in His hand." Are these the same Man? Who is this King? What of His kingdom?

Epiphany Says to Us, Behold Your King!

I. *Who is this king?*

A. John the Baptist, whose work is almost done (v. 12), introduced Him to the people. (Matt. 3; John 1)

B. He was promised through the ages. Isaiah (vv. 14-16), standing on prophetic tiptoe, sees the Sun of righteousness rising with healing in His wings over the unhappy and oft-invaded Palestine. The same Isaiah prophesied of Him, "Unto us a child is born [humanity] . . . the government shall be upon His shoulder [He is a king!] . . . the mighty God [Deity]. . ."

C. So this King is Jesus Christ, the God-man. He is Jesus (v. 12) of Nazareth (v. 13), yet the King of a kingdom (v. 17). He is the Christ Child of Christmas, Mary's Son, yet the Prince of peace. He is known as Joseph, the carpenter's son, but when He begins His public ministry God says of Him, "My beloved Son." John 1, esp. vv. 29, 34, 36: "Lamb of God," "Son of God." Note His miracles. (Matt. 4:23, 24)

II. *What sort of kingdom does the King have?* (V. 17)

A. The roots of this kingdom go far back. The kingdom idea is part of God's eternal plan. Matt. 25:34: ". . . inherit the kingdom prepared for you from the foundation of the world." Historically realized at Sinai (Ex. 19:5, 6, "kingdom of priests") when God in grace chose these Jewish slaves to be His own and dwelt with them in a unique way. The Shekinah as the symbol of His presence. *Tabernacle* means "place of meeting." Mercy seat, altar of burnt offerings, altar of incense.

B. The purpose of all this: God in grace (cf. choice of Israel) and love wants to rule in men's hearts. He wants man, who cut himself off from God, to be in fellowship with Him. God wants men to be His now and forever. He wants to convert them, bring them to faith. The text uses the picture of darkness and light. Men are by nature in such darkness (v. 16) that it is called "the region and shadow of death." To them God brings His saving Light, His Son and His redeeming work.

C. How does this Light, this Jesus, this salvation, reach people? By means of the message thereof. Jesus' message (v. 17) repeats that of John (3:2), but Jesus adds (Mark 1:15), "believe the Gospel." It is "the Gospel of the Kingdom" (Matt. 4:23). The King put on the flesh and blood garments of men (cf. I) so that they might be-

come His subjects. The story of His life, death, and resurrection constitute the Gospel. This good news has in it the power to move men to believe it, to swear allegiance to Christ, their King.

III. *Who are His subjects?*

A. There are no barriers here! No nationality, no pride or deficiency of ancestry, no previous condition of servitude, excludes. The Jews of northern Palestine were taken into captivity. The Assyrians moved in Gentiles from the east. Inter-marriage, Samaritans. Later, more of the same when the Greeks erected in the region cities with heathen customs and people. No wonder (v. 15) that Galilee, invaded and despised, was called Galilee of the Gentiles. Yet just to this land the Savior comes with the light and life of His Gospel. He makes Capernaum His headquarters, a bustling commercial city, with roads to Egypt, Syria, Jerusalem, and Damascus. But the Gentiles of Bethsaida, Julias and Caesarea Philippi walked its streets. Europe, Asia, and Africa were represented in its population; all nations met in its market place.

B. This means joy for us. Most of us are Gentiles. Jesus for the Gentiles means there is room in His kingdom for us too. We are included in "I am the Light of the world." We're glad to hear Simeon say, "A Light to lighten the Gentiles." Cf. today's Gospel and Epistle.

C. But this also means responsibility. The King's command is still ". . . all the world . . . every creature." The world stands in order that the Gospel of the Kingdom may be spread, in order that the King's message (v. 17) may be repeated by us, in order that subjects may be brought under His gracious and eternal rule.

Because Pilate once said of the suffering and redeeming Jesus, "Behold your King!" we today can say (Introit), "Behold, the Lord, the Ruler, hath come, and the Kingdom and the power and the glory are in His hand." We can say (Gradual), "Arise, shine, O Jerusalem, for the glory of the Lord is risen upon thee." We can pray . . . (Collect for today).

Quincy, Ill.

E. J. OTTO

FIRST SUNDAY AFTER THE EPIPHANY

MATT. 10:32-39

The connection between the propers for the day and the text is a bit obscure at first. It may be that the compiler of this series saw our Lord as the One who devoted Himself wholly to His Father's "business" (translating τοῦς in Luke 2:49 thus instead of with "house"). With our Lord as his example, the Christian, according to the Epistle, should present his body as a living sacrifice. This is done in discipleship as our text describes it and as the sermon sets it forth. There is a beautiful connection between the text and the collect for the day. Christians know what they are to do from our Lord's words, and their great need is for "grace and power faithfully to fulfill the same." The sermon concentrates on the aspect of confession in the Christian's discipleship. The primary accent of Epiphany is subdued but may appear in commenting on v. 32. The Matthean version of these sayings differs slightly from Luke's. The latter reproduces them in three different contexts—not in a single discourse as Matthew does. The sermon seeks to unfold the inner unity of the discourse and thus treats the text as a whole.

All of us who have taught Sunday school know that some lessons are difficult to teach. No matter how much we stress the fact that salvation is by faith in Jesus Christ, when we ask the question: How does one get to heaven? one or two children will invariably reply, "By going to church." That is our signal to begin again. As we think about it we realize that the answer of the children (and grownups too!) is wrong, but it may indicate an awareness of something quite correct. Churchgoing may be a confession of one's faith, and our Lord Himself proclaimed that such a confession is indispensable to the Christian life.

I. Christians should confess Christ in word and deed

A. Text calls for us to "confess" Christ (RSV, "acknowledge"). Usually this word has negative connotations of making known something we would prefer to keep hidden. Here it means something positive: to make known something you want revealed. Bible often uses it thus. Cf. Phil. 2:11; also use in Lutheran history, e.g., Augsburg "Confession." Text tells us to confess Christ, that is, acknowledge our faith and love for Him openly.

B. In this sense one can confess in a number of ways: in words; in deeds: the Christian life, churchgoing, partaking of the Sacrament (cf. 1 Cor. 11:26), charity toward fellow men.

C. This kind of confession brings great blessing (v. 32b). Why? Confession is nothing less than man's grateful response to God. Man's need is met by God's action in Christ. In affirming this, man appropriates God's gift by faith, and his words and deeds as confession of God's grace indicate that the Christian has seized the offer of God's love in faith. (Develop thought on the Atonement.)

II. *Christians ought to avoid denying Christ*

A. In v. 33 our Lord warns against "denying" Him. He attaches to denial a fearsome penalty. Why? A person who says in word or deed that he does not know Jesus Christ is saying no to God. He is repudiating God's offer of grace. Hence He in whom this offer comes will pronounce the sentence.

B. Denial can be crass and obvious, as in the case of Simon Peter. Or it can be more subtle, as in the case of a person who repudiates Christ by the way he lives. In both cases, however, men get the message: we don't take seriously the Christ we claim to believe in.

C. Our Lord indicates that family ties may be one cause for denying Him. The Gospel will produce tension between those who believe and those who do not (v. 34). This happens even within families. Sometimes the Christian is unable to withstand the pressure and denies Christ.

D. Our Lord indicates that the desire to avoid suffering or difficulty may be another cause for denying Him. In v. 38 Jesus warns us that consistent Christianity will be a demanding thing. In order to avoid the demands, Christ's followers are under temptation to deny Him.

E. These warnings should cause the Christian to re-examine his confession. Have I ever denied my Lord in word or deed? Or have I ever failed to confess Him before men?

III. *Christians will confess and avoid denial because of what they are*

A. Christians are people who experience the forgiving and renewing grace of God. Jesus is speaking in this text to His followers. They know Him and the forgiveness which God offers in Him. His demand upon us always makes us conscious of the gifts which He has given us—daily forgiveness, life and salvation. (Develop thought on Atonement.)

B. The Christian thus is possessed by the Spirit of God, who will resist the downdrag of the flesh and lead to brave, consistent confession.

Concl.—"So everyone who acknowledges Me before men, I will acknowledge before My Father who is in heaven." Picture that scene. Picture yourself in it. That is the promise we can claim as our own with a faithful, brave, consistent confession of Christ's holy name.

Alternate introduction: Men admire those who have the courage of their convictions, who stand up for what they believe. Cf. *Profiles in Courage* by Senator Kennedy. Our Lord says something good about those who openly set forth their faith in Him. In this, however, there are issues of ultimate importance. We consider them today.

Yonkers, N. Y.

RICHARD E. KOENIG

SECOND SUNDAY AFTER EPIPHANY

JOHN 1:35-42

Man has been running away from God ever since the Fall. Adam and Eve "hid themselves from the presence of the Lord God" (Gen. 3:8). They were ashamed of themselves, afraid to face their Maker. Man is sinful, unworthy of standing in the presence of God. Man is unhappy apart from God, however. Deep within himself he longs for communion with his Creator. Often he does not realize what is wrong. He tries to find happiness in himself, others, things, pleasures. Alone or with others, man always fails to find fulfillment. St. Augustine long ago expressed what many moderns feel so poignantly: "Thou hast made us for Thyself, O Lord, and our hearts are restless until they find their rest in Thee." How do we find Him? Our text tells the experiences of His first disciples.

How a Man Finds God

I. *A man finds God when he hears the truth concerning Jesus Christ* (vv. 35, 36)

A. The ancient Jews knew that they were sinners. They had the Ten Commandments. Their temple worship, with its sacrifices, was a constant reminder of man's guilt and his need of coming to God through a mediator. Jews also knew, however, that their form of worship was not complete. (Heb. 10:1-3)

B. John the Baptist was the herald of the new order. The last of the Old Testament prophets, the first of the new, he has a unique place in God's kingdom (Matt. 11:11). The previous day John had given similar but fuller testimony concerning Christ (1:29). A pious Israelite was immediately reminded of the temple and the Old Testament sacrificial system. The Baptist's testimony connected Christ with this symbolism. The people were reminded of the great Suffering Servant passages in Isaiah. (Is. 53:7, etc.)

C. Man always tries to find God apart from Christ. He thinks that he can save himself. Most of the Jews continued to trust in their sacrifices, worship, works, obedience to divine and human laws. Many people today claim that their religion is that of the Golden Rule. They regard themselves as Christians if they live lives that are outwardly respectable and decent. A common saying: "Whatever religion you follow is good as long as you are sincere." Many believe that "we are all going to the same place." They hope to enter heaven by the

"benefit of the pass of a pure and blameless life" (Masonic ritual). All this merely manifests "self-righteousness."

D. Recently a "renowed American theologian" counseled Christians against trying to evangelize Jewish people! He recommended that Jews "find God" within the framework and traditions of their own faith. This is simply impossible.

E. Christ alone is the Way to God! The man finds God who hears the truth concerning Him. His atonement alone can remove sin and make us spotless in the sight of Almighty God. There is today real need for clear and fearless Christian preaching and witnessing. Regular hearing and reading of God's Word is essential. We must be clear about what we believe and say about finding God.

II. *A man finds God when he accepts Christ's gracious invitation* (37-39)

A. Andrew and John the Apostle had heard the Baptist's message. Their interest was aroused. They were probably still full of doubts and questions. They were not yet fully persuaded.

B. However, they "followed Jesus." He asked them, "What seek ye?" The Lord did not embarrass them by asking, "Whom seek ye?" Christ wanted to keep the way open to Himself. These disciples of the Baptist showed their interest by asking, "Where dwellest Thou?" Christ invited them to "come and see."

C. It was during this momentous visit with the Lord that day that John and Andrew became convinced believers. They accepted Christ as the promised Messiah, the Fulfillment of all the promises given to Israel. The occasion was so memorable that John recorded the time of day when it began: "About the tenth hour," probably 4 P.M.

D. It is not enough to hear and understand the truth concerning Jesus Christ. It is not enough merely to be interested in Him, to follow Him from a distance. A man finds God when he wholeheartedly accepts Christ's invitation to believe and follow Him. (Matt. 11:28)

E. There is now a "revival of interest in religion." Lutherans are in a fortunate position. We are recognized as church people, who are religiously literate. We have had thorough religious training. Yet we must always remember that theological interest and concern are not enough. To really find God a man must come to Jesus Christ and remain with Him. Christ indeed has the answers for our questions. Above all, He gives forgiveness of sin and balm for our hearts. (John 6:35)

F. Some vital questions for church members: Do you really believe in and follow Christ, or are you merely interested in religion? Does the Gospel grip and rule your heart as truly as it interests and stimulates your mind? Are you able merely to "argue religion," or can you also testify to what Christ has done for you? Real commitment to the truth as it is in Christ involves personal faith in the Redeemer as well as the ability to engage in intelligent religious discussion. (Rom. 10:9, 10)

III. *A man finds God when he is in the company of Jesus' disciples* (vv. 40-42)

A. It seems evident that Andrew and John had been disciples of John the Baptist (v. 35). John the Apostle, the divinely inspired author of this Gospel, does not mention himself. He modestly remains nameless and in the background, though his personal touch is everywhere evident.

B. Andrew found Simon, his brother, and testified to him concerning the Messiah, who had come and revealed Himself. Andrew is not prominent among the apostles. He is not nearly so well known as others, but he does have the desire and ability to lead others to Christ (John 6:8, 9; 12:22). Simon Peter became one of the great leaders of the church.

C. It is also possible that John found James, his brother, and gave the same testimony to him. James and John, sons of Zebedee, are frequently mentioned together. (Matt. 10:2; Mark 3:17; Luke 6:14)

D. It is a striking fact that the testimony of weak human beings was effective in bringing others to the Lord even during the days when He Himself lived upon earth.

E. Addressed to Christians in the audience: Never underestimate the value and power of the testimony which you can offer! A child's testimony has aroused sluggish parents. Simple Andrew could bring mighty Peter to Christ. God Himself works through our testimony. He uses us for His purposes.

F. Addressed to seekers and doubters: Are you trying to find God alone? Do you turn away from the testimony of those who already know and believe in Him? Have you ever really spoken, "heart to heart," with a convinced and practicing Christian?

The congregations of our Synod are now preparing for a pre-Lenten and Lenten evangelism effort. E. M. V. Best techniques and methods are being recommended. But let us remember this: Today man finds

God in the same manner as when Christ preached and gathered His apostles. Actually God finds us! Yet He does it through Christ, with His gracious invitation, among His people, by His Spirit!

Chicago, Ill.

JAMES G. MANZ

THIRD SUNDAY AFTER EPIPHANY

JOHN 4:1-14

NOTE: The following outline correlates the text with the general theme for the Epiphany season, the manifestation of Jesus Christ in His person and work as the gift of God for the full supply of human need. The mystery of the God-man, therefore, receives a special emphasis, for it is only as we see God in Christ, the fullness of the Godhead dwelling in Him bodily, that we find in Him the "living water" of life and salvation.

Here is a human interest story so simply told that it belies its depths. With magnetic power it draws us close to Him who seeks and receives and saves the sinner. The wearied and thirsty traveler from Galilee who is also the mighty Lord and Creator from heaven is revealed in His grace as the full supply of our every need. This is Scripture's theme—God's rich supply of grace for every human need, rest for the restless, forgiveness for the sinful, bread of life for the hungry, living waters for the thirsty. With Christ there is

Never an Afterthirst

I. *Jesus offers the living waters of salvation*

A. As the weary and thirsty traveler from Galilee, Jesus was Himself in need of water. Relate the background which occasioned the Lord's journey through Samaria and His thirst at the Well of Jacob (vv. 1-6). Every inch a man. His apparent helplessness (vv. 8, 11). We know, of course, that He could have relieved His wants by a miracle, but His miracles He reserved only for others. Here is the portrait of a Savior who is, indeed, one of us. There is comfort in this.

B. As the Son of God He possessed the living waters of salvation. Recall the conversation of vv. 10, 13, 14. In His Person as the Son of God and Son of man His work was to effect salvation. His presence here, His purpose here, was the mighty act of God's love for us. The righteousness of the God-man was to be the covering for human sin. The death of the God-man was to be the great deliverance from sin's death. The resurrection of the God-man was to be the guarantee of life. This was the mission of His 33 years in the very midst of sordid human history, the purpose of His six wretched hours on the cross, and the

power that changed the death march of humankind into a triumphant procession of redeemed with three glorious words from the dim dawn of the first Easter, "He is risen."

C. As the Savior of the world He offers the living waters. Jesus sought and saved the lost. The initiative at the Well of Jacob was with Him. Remember the enmity between Jew and Samaritan. Remember the social outcast position of this woman, and her surprise when Jesus spoke to her. Kinsfolk of the Pharisees would be as much surprised today to see our Lord associate with the inhabitants of our local skid row and would try to shuttle Him away if a scarlet woman approached. But Jesus seeks, receives, and saves sinners. This was the passion and the thirst of His holy soul.

II. *These are the living waters that satisfy*

A. The need of all mankind is represented in the woman of Samaria. We might wish that it were not; our pride hesitates to be classed with the woman whose career had made of her a social outcast. But the cup of the ego must be drained. Sins this side of the tracks are just as offensive as sins on the other side. There is no difference (Rom. 3: 22, 23). By nature we, as was she, are spiritually empty. No need to fill the vacuum with our own righteousnesses. That's dandruff on our shoulders, not halo dust. The Samaritan woman was conscious only of her physical thirst, interested only in a water that would save the trouble of repeated trips to the well. Conscious, perhaps, of need for social acceptance, she was not conscious of need for divine acceptance. Aware of her deeds, she was not aware of her needs, especially the supreme need for forgiveness. Her cup was really empty.

B. The living water is the answer to our need. The feverish restlessness of life, the gnawing hunger of the soul, the thirst of the parched heart, these find full satisfaction in the living water. But we are children of our times. We hunger and thirst for the wrong things. The commercial world is designed to stimulate our thirst and create new thirsts. The barkers along life's midway promote dissatisfaction with our blessings and make us crave for more of what they have to sell. In the living waters there is never an afterthirst. This is salvation; this is all we need. Life becomes our present possession as well as our future glory (v. 14). Old things, old hungers, old thirsts, are passed away; all things are new.

C. Faith drinks of the living waters. "If any man thirst, let him come unto Me and drink." Without money or price (Rev. 22:17). Two thirds of the earth's surface is covered with water, but the waters

of life flow freely for all. These living waters are here in your church, in the Word, in the Sacrament. Be emptied of self; be filled with Christ. There is never an afterthirst.

III. *But there is an afterthirst*

A. This does not mean that Jesus meets our needs once and for all so that we need never come again. It is normal health to hunger and thirst. It is normal spiritual health to hunger and thirst for Jesus. But there is always a full supply, more than enough for every need (v. 14). This we learn as we go down the years with Him. The well is full and endless. This is the Epiphany of Jesus we behold today.

B. And there is afterthirst for the salvation of the world. The Epiphany mission theme and our 1960 Lenten evangelism thrust. As Jesus took the initiative, so the church must take the offensive with its Gospel of living waters. We are the witnesses, the "epiphanies" of Christ to the world. Hymn 281.

St. Louis, Mo.

A. F. WEDEL

FOURTH SUNDAY AFTER THE EPIPHANY

JOHN 4:15-26

The text is ideally suited to the Epiphany season because it shows the Christ manifesting forth His glory in the very way He does today, not by visible miracles as in the Standard Gospel lesson (the stilling of the tempest) but by His speaking, His personal address, showing us what we are (not loving, when judged by the interpretation of the Law in the Standard Epistle lesson) but above all revealing Himself in such a way that both the introit and the gradual find their fulfillment and the collect for the day is answered.

The theme is obviously formulated as a direct application of Rom. 10:17. Its purpose is to remind us of what we are as preachers of the Gospel and how God to this day does what He did that day so long ago through Christ for this woman at the well of Samaria.

Faith Cometh by Hearing
and Hearing by the Speaking of Jesus, Who Is the Christ

I. *He speaks to our real need and not necessarily to our request* (v. 15)

A. Even though Jesus had made the most glorious promise to this woman (vv. 13 and 14), she still did not understand, because she

thought in terms of temporal inconvenience only (v.15). The temporal remains largely the same, unlike what faith-healers and Pentecostals would have us believe, even poverty and cross and death, because the Christ did not come to make things more pleasant for us but to save us from our sins and the power of the world (the temporal) to dominate us.

B. Often our motive is earthly (not evil), as was this woman's, who was trying to get out of doing some work she felt to be unpleasant. The worst is always our attempt to use God to get us off some hook, to get us out of some jam. When He doesn't do this, some people feel this is sufficient reason to deny Him.

C. But in spite of all our misunderstanding and our very earthly hopes with regard to God, Jesus, because He is who He is, continues to speak, and His speaking is the giving of the water of life, the higher gift which we despise until we have it by His speaking.

II. *He speaks in order to expose and destroy our sin*

A. That is our real need, because sin separates us from God, makes true worship of God impossible, and keeps us from that hearing of Jesus which alone creates faith. (Vv. 16-18)

B. Jesus does not speak to this woman or to us in this way merely to embarrass us but to show us what we really are in order that He might be to us what He really is.

C. He never does this merely to show how superior He is. It is true that here He revealed His omniscience, but the woman came up with no better response than that He was a prophet, essentially a Law representative. If this had been His sole purpose with this woman and us, He would have left this woman and us as soon as He had made this point. But it is only the opening for speaking what He really had to say.

D. He always proceeds thus in order to destroy what is destroying us. This woman was ashamed even to face her fellow man and thus came to the well at this odd hour. It showed that her sin was destroying her in her relation to her fellow man. Jesus had to show her the deeper shame which was destroying her relation with God in order that He might remove the shame and restore the broken relation with God.

III. *He speaks to make our approach to God right*

Our worship should be worship in Spirit and truth and not merely theory, expression of ideas, interesting discussion. (Vv. 19-23a)

A. Here Jesus exposes the difference between mere religion as religious expression and Spirit. We may know all the places of worship and may even know the words of worship, but unless it is Spirit, relating man to the living God by faith in the salvation which comes of the Jews, we still worship we know not what.

B. Here Jesus exposes the difference between mere formalism and truth, determining God from our views and binding God to our approaches instead of being bound and determined by His revelation, which alone is truth, this speaking Jesus, who is the Truth, so that no man cometh unto the Father but by Him.

IV. *He speaks in order to reveal Himself so that the Father may do His seeking of such true worshipers by Him*

A. Jesus speaking in just this way, with this very human voice and this very human body, to this woman, and in precisely the same way (through my very human voice and very human body) to you, is the manner of the Father's seeking His worshipers. (John 6:44)

B. We know God (so that we can worship Him at all) by hearing Him who speaks. This is the hour now come. This is our salvation, that God has bound His revelation of Himself so fully to Jesus, so that we are bound to Jesus' mouth, Jesus' body, Jesus' person, and Jesus' doing (sp. His suffering and death and resurrection).

C. We know all things (v.25) pertaining to God, our relation to God, our salvation of God, our righteousness before God, only through Messiah, who has come and whom we know as Jesus of Nazareth, Jesus the Crucified, Jesus the Risen One. Even now in His speaking to us (His Word) He would have us hear from His own lips: "I am He, I who am even now speaking to thee." (V.26)

So then faith (which is worshiping God in Spirit and in truth, the Father Himself seeking us and finding us) cometh by hearing, and hearing by the Word of God (the speaking on God's terms of God, of sin, of Jesus as Savior from sin). This is Messiah coming to us, because it is literally the speaking of Jesus, who is the Christ, the Savior of sinners.

Minneapolis, Minn.

WILLIAM A. BUEGE

BRIEF STUDIES

THE LIGHT OF THE WORLD

ED. NOTE: These studies will serve either as suggestions for a special series of Epiphanytide messages or as resource for all Epiphany and mission preaching.

JOHN 8:12

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Is. 60:1). This prophetic Epiphany exultation was realized in the birth of Jesus Christ. "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death light is sprung up." In these post-Epiphany days let us consider the proclamation of Jesus: "I am the Light of the World."

The pronoun "I" carries the accent, as though Jesus had said: "The Light of the world am *I*, no one else." Of course, for most people of His day, He did not look like a light, but at best like a dying ember in the hearth. He was a tiny, helpless Infant. He was sought out by Herod and other enemies. He was poor and unknown. He was taunted: "You are a Samaritan" (John 8:48); "He has a demon, and He is mad" (John 10:20); "You are blaspheming" (John 10:33); "How knoweth this Man letters, having never learned?" (John 7:15). At best He was a riddle for His contemporaries: "There was much muttering among the people. While some said, 'He is a good man,' others said, 'No, He is leading the people astray'" (John 7:12,13). And so He was arrested, tried as a rebel and blasphemer, scourged, spit upon, crucified, and laid into the grave. And yet He could say, and He said it more than once: "The Light of the world am *I*," as though with such undertones as not Herod, not Pilate, not Caiaphas, not other princes among the Jewish religious leaders. Perhaps He even thought of such lights as Ahura-Mazda, Buddha, Confucius, Socrates, Plato, and others. "The Light of the world am *I*."

And He truly is the Light of the world that shines in darkness. He is the Alpha and Omega of God's revelation to man in His holy Book. He is the Mediator of creation, the Mediator of redemption, the Consummator of all things. Foretold long ago by God's messengers, the prophets, His conception and birth were announced by God through an angel. He was identified as the Christ, the Lamb of God, the Son of God, by John the Baptist. He was declared by the Father to be His beloved Son at the Jordan and the Holy Mount and was mightily confirmed as the Father's Son through the resurrection and exaltation to the Father's right hand. He was feared by demons, worshiped and served by angels, believed on by timid disciples. He was the Conqueror of death and devil, grave and hell; the second Adam, who fulfilled all righteousness. He was superior to the Law, to Abraham, to Moses, to Aaron and his high-priestly successors; to John the Baptist. He is the eternally valid Sacrifice for the sin of the world. He is greater than the temple and synagog, greater than all angels and all other creatures visible and invisible. He was the one

true Messiah as opposed to 14 false Jewish Messiahs and other Messiahs. He is the King of kings and Lord of lords; the Judge to come; the pre-existent Word of God, active already in the history of the O.T. people; the exact image of God; God Himself, though God become incarnate. Only He could say, as Augustine reminds us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

There have been many major and minor lights in the world: religious leaders, philosophers, scientists, artists, statesmen, military geniuses, and dictators. But only He could say, "The Light of the world am I." And He could say it in all truthfulness, He needed no witnesses. He had perfect knowledge of Himself, a knowledge never shared by anyone else. His signs validated His words, and His words validated His signs. Only He irradiated and irradiates human existence with the knowledge of its true nature, meaning, and purpose. For apart from Him no man succeeded to dispel that awful gloom which settles on man's heart when he honestly reflects: What am I? Who am I? What is existence? What does it mean that I exist? And if I exist, why do I exist? Whence came I? Whither am I going? None found a way to leap across the high wall of his own imprisoned life. None discovered how man might escape the dark shadows of a haunting conscience. None succeeded in penetrating the black clouds of despair. Only He could say, "The Light of the world am I. He that followeth Me shall not walk in darkness but shall have the light of life."

Many years ago Charles Ross Weede wrote a poem in which he compares Jesus with Alexander. But the poet might have compared Jesus with any other great light in history.

The poem reads:

Jesus and Alexander died at 33;
One lived and died for self; one died for you and me.
The Greek died on a throne; the Jew died on a cross;
One's life a triumph seemed; the other but a loss.
One led vast armies forth; the other walked alone;
One shed a whole world's blood; the other gave His own.
One won the world in life and lost it all in death;
The other lost His life to win the whole world's faith.

Jesus and Alexander died at 33.
One died in Babylon, and one on Calvary.
One gained all for self, and Himself He gave;
One conquered every throne; the other every grave.
The one made himself God, but God made Himself less.
The one lived but to blast; the other but to bless.
When died the Greek, forever fell his throne of swords,
But Jesus died to live forever Lord of lords.

In the heavenly light and glory of the Epiphany season and at the threshold of this new year of our Lord, may everyone of us again be drawn to that Light, believe in that Light, walk in that Light, and have eternal life in that Light. Amen.

JOHN 1:5

Light shines, that is, it becomes manifest or visible. Light shines in darkness, that is, it becomes manifest and visible only when enshrouded by darkness. These are, of course, platitudes. But some platitudes at the same time conceal and reveal most basic truths which men can know or which God wants them to know.

Jesus says in John 12:46: "I am come a light into the world that whosoever believeth on Me should not abide in darkness." This means that He came into a dark world. It means also that in this dark world His light became manifest and visible. He did not come into the world like a huge dark funnel-shaped tornado, or like a black howling hurricane, or like an unseen sneaking, sizzling, slithering bomb from a high altitude of whose sudden presence men became aware only because of its dissemination of death and destruction. Jesus came as a light into the world, a world of darkness. "The people that sat in darkness saw a great *light*, and to them which sat in the region of the shadow of death *light* is sprung up." (Matt. 4:12)

It was a dark world into which Jesus came; a dark, impenetrable, opaque darkness had settled on the world; a denser darkness than the darkness that once enveloped the land of Egypt. It was the darkness of sin in all its frightful manifestations. Some of these sins Paul catalogs in Rom. 1 and 1 Tim. 1: "Impurity, dishonoring their bodies among themselves, exchanging the truth of God for a lie, worshiping and serving the creature rather than the Creator; filled with all manner of wickedness, evil, covetousness, deceit, malignity, gossips, slanderer, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless; profane, murderers of fathers and murderers of mothers, manslayers, sodomites, kidnapers, liars, perjurers." It was a world which had completely drifted away from its Creator into the errors of its own false ways leading to eternal destruction. Into such a world of darkness that Light came. It pointed up for the world the awfulness of sin and the reality of sin. But it also removed from man the guilt and punishment of sin when that Light went out on the cross, descended into the darkness of the grave, but again burned with renewed and grander splendor when it arose from the dead and brought life and immortality to light. And since that time it has brought light to man living in darkness through the children of light, that is, through those who believed in that light and are no longer walking in darkness.

"The Light shineth in darkness, and the darkness comprehended it not." This is both a judgment over darkness and a paean of victory. A judgment: because John had seen in his lifetime that the world of darkness had not submitted to that Light, refused to be illuminated by it, but rather rose in revolt against that Light and tried to extinguish it. John remembered that continuous war between light and darkness, Christianity and Judaism, Christianity and paganism, Christianity and Gnosticism. He could have recalled the hostile attitude of the Jewish Council, his own and Peter's trial before that council, the martyrdom of Stephen and of his own brother James, the threatenings and slaughter breathed out against that Light by one Saul of Tarsus, his own trials in Ephesus as a bearer of that Light.

All this stirred him. And yet he concluded: "The Light still shines in darkness, and the darkness did not put it out." And so he voiced this grand paean of victory, of joy and thanksgiving.

This verse might well be placed at the head of every book on church history. For church history records that bitter struggle between the darkness of the world and the "Light of the world." It tells of defeats and victories. But the final conclusion of church history is: "The darkness did not put it out." Persecution after persecution; one pagan philosophy followed by another pagan philosophy; heresy after heresy, one more insidious and blasphemous than the other; one school of criticism succeeded by another school of criticism—all failed in the endeavor to put out that light. Each had its day, and some of its one-time brilliant exponents are known today only by their names. One attack of science after another has not been able to destroy that Light. All together: persecutions, philosophies, heresies, critical theories, scientific discoveries had oftentimes dimmed that Light, hemmed it in and limited its sphere of influence—but they failed to put it out. The Light still shines in darkness.

That Light does, in reality, still shine in the darkness of this black world. Its light seems particularly bright and brilliant at the present time. When we reflect on the incredible expansion of the LUTHERAN HOUR—and those of us who have been in foreign lands were compelled to take note of its impact—when we think of the renewed interest in Biblical theology; when we think of the ever-growing army of foreign missionaries sponsored by the Christian Church, by our Synod, and some by theological students; when we think of the personal interest of so many of our lay people in the evangelism program, then we again take heart, and we say with John, "The Light shineth in darkness," all modern skepticism, materialism, idealism, scientism, educationism, humanism notwithstanding.

For this indisputable fact we need to thank God in this Epiphany season. Conscious of that fact, and having ourselves come to faith in that light, may we live as children of light. May we also become light-bearers, torches carrying forward the message of the light of the world. And while it is true as Bernard of Morlas sang more than 800 years ago:

The world is very evil,
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate;
The Judge that comes in mercy,
The Judge that comes with might,
To terminate the evil,
To diadem the right,

it also remains everlastingly true: "The Light shineth in darkness, and the darkness has not put it out." Gentiles are still continuing to come to this Light and kings to the brightness of its rising. Amen.

* * *

JOHN 8:12

What a world of meaning lies in the term *world*! What it must have meant to Europeans centuries ago when it dawned on them that Columbus

had discovered a "new" world! What strange emotions did the late Wendell Willkie arouse in the hearts of Americans with his book *One World!* What excitement very early this year when the Russians announced that their latest rocket had actually nosed out of our gravitational world and was heading into other gravitational worlds! What awesomeness grips all of us when we contemplate for a moment that in this vast space there are innumerable worlds, galaxies, heaven next to heaven and heaven above heaven, and that, however swiftly they move, they still remain fixed spheres of gravitational pulls. It is all so mysterious, so incredibly colossal, complicated, and complex that it seems safer to retire from a contemplation of what may or may not be in what we call space and time and what may or may not be measured by the most recently developed huge IBM computers. And yet, in the truest sense, all our concerns resolve themselves when we consider briefly the declaration of Jesus: "I am the Light of the world!"

1. *"I am the Light of all creation"*

"All things were made by Him, and without Him was not anything made that was made" (John 1:3). "The world" involves *all* creation. Jesus is above all creation, ὑπεράνω all heavens as Paul reminds us; seated in God's heaven at God's right hand. There as the Lord God He rules majestically over every created world. There He keeps every planet in its orbit. And when on the Last Day He withdraws His preserving and balancing hand and comes from His Father's throne down into our little planet not again to remove sin but to lead to everlasting glory those who eagerly await His return, then all the planets will cross that dangerous line separating them and the greatest and most awful collisions will result. "We look for and hasten unto the coming of the Day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat" (2 Peter 3:12). But of all these worlds Jesus is the Light, and it is only in His light that we gain the true perspective of the vastness and finiteness, the beginning and end, of all creation.

2. *"I am the Light of the world of men"*

Jesus is the Light of men, of all men in our little world, whether Jews or proselytes, Greeks, Samaritans, Romans, and other pagan peoples. Regardless of their differences in historical development, culture, outlook, color, customs, and language, He is the Light of all men. As He created all men through His almighty act, so He preserves them through life with His sustaining power, so He is also the Light of all men inasmuch as He exposes through His revealed Word and His Spirit their darkness, their sinful status before God, leads them to the light of His mercy and salvation, and causes them by His Spirit to live in peace and harmony with one another to the glory of God and the welfare of their fellow men.

3. *"I am the Light which removes the darkness of evil"*

"I have overcome the world. I have overcome the prince of the world, the prince of darkness. I have destroyed his works. I have suffered and died for the hate of the world toward my Father and toward Me. My

treasures are more priceless and enduring than the glitter and pomp of this world, the lust of the flesh, the lust of the eyes, the pride of life. I have such treasures as forgiveness, life, salvation, which alone satisfy the weary and puzzled pilgrim making his way through this world, treasures which alone will certify his entrance in the Father's home. I am the Light of the world even though the world still looks dark and dismal, even though it still tempts and allures, even though it still hates you as it hated Me. Let not your heart be troubled neither let it be afraid, for I have overcome the world and the prince of the world. I am the Light also of the theological world. Find Me in all theology, whether systematic, exegetic, historical, practical! If there is a nut which you cannot crack, hurl it against Me, the Rock of Ages, and it will split wide open, and you will have rest for your soul and your mind!"

How could Jesus say of Himself, "I am the Light of the world?" Is it not a breath-taking, preposterous, swollen-headed, schizophrenic declaration made by a megalomaniac? For what good could come out of Nazareth, that unknown little town stuck away in the Galilean hills? How could a Galilean with his broadly slurred vowels, uncouth in his exterior, make so daring a statement? Why even Buddha, Confucius, and Mohammed did not dare to speak thus. Buddha is reported to have said that he was only the rediscoverer of an old and forgotten path, and he urged his followers not to think of him but to concentrate on his teaching. Confucius, with winsome humility, declared that as often as he walked with others three abreast he was sure to find a teacher and asked, "How dare I lay claim to holiness and love?" Mohammed is said to have cried out that unless God should cast the cloak of mercy over him, there was no hope for him at all. And Jesus never recanted! He even declared not only that He spoke the truth but that He was the Truth.

How could Jesus, then, dare to say that He was the Light of the world because in Him was life and the life was the light of men? His life, creative, dynamic, and sustaining, manifests itself as light. But that life and power and light are but the component parts of the glory of God, the Shekinah, the demonstrations of God's presence. The disciples saw the glory at times either in its power or in its light. Jesus is God. As God is Light, so Jesus is the Light of the world.

All this means that we believe, believe in, and follow that Light; that we believe in its creative power to change the hearts of men and by its light to draw men out of the darkness of sin, hate, pride; that we lead others to that Light, remembering at all times that we, too, were sometime darkness.

This is Epiphany! "The people that sat in darkness saw a great light." Have we? "Arise, shine! For thy light is come and the glory of the Lord is risen upon thee." Amen.

St. Louis, Mo.

PAUL M. BRETSCHER

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THEOLOGICAL OBSERVER

THE RISE AND FALL OF POPULAR RELIGION

Under this heading Dr. A. R. Eckhardt, professor and head of department of religion at Lehigh University, Bethlehem, Pa., in *Religion in Life* (Autumn 1959) elaborates on the thought, projected repeatedly in recent times, that "our popular piety is on the wane." He discerns three dimensions of religion: 1. *Inevitable religion*, "the permanent receptacle for the life of faith"; 2. *established religion*, "socially established religion," assuming "institutional form"; 3. *novel religion*, characterized "by its tendency to come and go with the times and seasons." "This is the sort of thing that has been in the forefront of the recent surge of religiousness." It is these "surface manifestations of religion" that "have their rise and fall." "Novelty reproduces a measure of human creativity. But the trouble with novelty is that it loses its novelty." Despite the revival of interest in religion in recent years it is dubious to assume that there has been a serious rebirth of humble surrender to God, and even more dubious to assert that there has been an awakening of the Christian faith. The alleged revival of religion has had few, if any, discernible effects on morality. "The organizational achievements of the churches are paralleled by organizational achievements in crime and racketeering. Church membership has gone up across the years; so has the divorce rate. Church-school budgets have expanded; so has juvenile delinquency." However, "all this means that Christians do not have to be disturbed if or when the surge of piety actually enters upon a period of decline. They may even welcome the recession. The question for the church is whether it will seize the peculiar opportunities of the hour to apply the gospel of the Christ, 'the same yesterday and today and forever.'"

JOHN THEODORE MUELLER

SWISS THEOLOGIAN ON ALTAR FELLOWSHIP

Under this heading the *Lutherischer Rundblick* (August 1959) p. 128, quotes from the *Jahrbuch des Martin Luther-Bundes*, 8. Folge (1957—58) a most interesting opinion on altar fellowship by two Swiss theologians, Walther Luethi and Eduard Thurneysen, which first appeared in "*Predigt — Beichte — Abendmahl*" (1957, pp. 121 f.) and reads: "But how about the possibility of altar fellowship with so decisive and even divisive a difference of the preaching [confession]? Here, it seems to us, there are two narrow ways which may be chosen in truthfulness and brotherly love. Either: we know the antitheses and

are [fully] conscious of them; indeed, we seek to bring them into clearer focus by spiritual endeavor, but then [nevertheless] proceed to the joint celebration of Holy Communion despite the existing antitheses. Communion fellowship in that case is one: despite the faith. Or: under such circumstances we forgo the joint celebration of Holy Communion, in which case this yielding may be borne as a spiritual fasting. This second way, which, as is well known, Luther and Zwingli chose, is no less than the first an act of love. Just as the first way stresses love without betraying the truth, so the second way stresses the truth without sacrificing love. But most objectionable appears to us a third way which, alas, is most popular: acting as though—a romantic bridging over, a trifling with, or even a deliberate covering of the antitheses, and an altar fellowship for the sake of peace and the preservation of appearances to outsiders. This third way serves neither the truth nor love. It is a broad way that leads to destruction." The *Lutherischer Rundblick's* attention was drawn to the quotation by Pfarrer A. Seebass of the St. Ulrich's Church, Brunswick; Seebass adds the comment: "It seems to us that the authors of the Arnoldshain Theses are in danger of going the third way. However, we regard also the first way as not permissible, for we see in it a denial of the truth which, as always, also denies true love."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM NATIONAL LUTHERAN COUNCIL

Hancock, Mich.—Representatives of The Lutheran Church—Missouri Synod were named the top officers of the National Lutheran Editors' and Managers' Association at its 46th annual meeting here. As president of their respective groups the editors' section re-elected Dr. Lorenz F. Blankenbuehler of the *Lutheran Witness*, and the managers' section elected Dr. Otto A. Dorn of Concordia Publishing House. Both men are of St. Louis, Mo., where next year's convention of the association will be held, Sept. 21—22. Mr. Dorn succeeds E. M. Laitala, manager of the Finnish Lutheran Book Concern of the Suomi Synod, which was host to the meeting here, attended by nearly 50 editors and managers.

Also re-elected by the editors were, as vice-president, Dr. Albert P. Stauderman of Philadelphia, associate editor of the *Lutheran*, weekly news magazine of the United Lutheran Church in America, and as secretary, the Rev. William H. Gentz of Minneapolis, associate editor of the *Lutheran Herald*, official weekly of the Evangelical Lutheran Church. The managers elected Frank Rhody as vice-president and William Pepper as secretary, both of the United Lutheran Publication House at

Philadelphia. Named again as treasurer was Birger Swenson of the Augustana Book Concern at Rock Island, Ill.

New York.—Official periodicals of the eight church bodies participating in the National Lutheran Council now have a combined circulation of nearly 600,000 copies per issue among the 5,362,000 members of their denominations.

The *Lutheran*, weekly news magazine of the United Lutheran Church in America, announced that it has passed the 200,000 mark, with 200,345 paid subscribers as of Oct. 1. This is said to be the largest circulation of any denominational weekly magazine in America.

The *Lutheran Standard* of the American Lutheran Church reported that it has reached 140,000. The *Lutheran Companion* of the Augustana Lutheran Church is expected to pass the 100,000 mark this fall. That figure has also been attained by the *Lutheran Herald* of the Evangelical Lutheran Church. All three periodicals are weeklies.

The biweekly *Lutheran Messenger* of the Lutheran Free Church has a circulation of 14,000, the weekly *Ansgar Lutheran* of the United Evangelical Lutheran Church 12,000, the semimonthly *Lutheran Tidings* of the American Evangelical Lutheran Church 8,000, and the semimonthly *Lutheran Counselor* of the Suomi Synod 3,000.

The largest circulation of all Lutheran periodicals is that of the bi-weekly *Lutheran Witness* of The Lutheran Church—Missouri Synod, which has more than 500,000 subscribers.

Hancock, Mich.—Pope John XXIII, his call for an Ecumenical Council, and the Roman Catholic Church's wooing of Eastern Orthodoxy were cited here by a Lutheran editor as the major religious news stories of the past year.

The list was compiled by Dr. Albert P. Stauderman of Philadelphia, associate editor of the *Lutheran*, weekly news magazine of the United Lutheran Church in America. His summary of "The Year in the Churches" was a feature of the 46th annual meeting of the National Lutheran Editors' and Managers' Association, held here Sept. 23—24.

Other top stories in religion listed by Dr. Stauderman included: the tensions between church and state in East Europe, the issue of a Roman Catholic for president, court action on prayers and Bible reading in public schools, Sunday closing laws, growth in church membership, the rise of liturgical movements, and religious reaction to Premier Nikita Khrushchev's visit to the United States.

The editors' section of the association discussed but took no formal action on the implications surrounding the possible candidacy of a Roman Catholic for president of the United States. The feeling of the

majority seemed to be that presidential candidates should be judged solely on their qualifications for the office without regard to their religious affiliation. This attitude was summed up in the observation of one editor who declared that "rather than endanger the great fabric of freedom in this country, which includes the Bill of Rights, we ought to be willing to see a Roman Catholic nominated or elected as president."

The editors agreed that they have an obligation to acquaint their readers with the claims, teachings, and principles of the Roman Catholic Church in the event a Catholic is nominated for the presidency.

A report on the Foundation for Reformation Research was given the editors by Dr. Alfred O. Fuerbringer, president of Concordia Seminary at St. Louis, Mo., and chairman of the board of the foundation. Financed largely by a five-year \$75,000 grant from the Aid Association for Lutherans at Appleton, Wis., the foundation was launched in 1957 to collect and preserve historical source material pertaining to the Protestant Reformation and related areas of the history of the Christian Church. Dr. Fuerbringer said the foundation is at work both in this country and abroad to unearth and microfilm pertinent documents for a permanent, comprehensive collection of material for use of scholars and students of the Reformation.

At a joint dinner session the editors and managers were addressed by Dr. Donald G. Yerg, a meteorologist in the Department of Physics at Michigan Tech. He discussed the impact of science on theology, and vice versa, and stressed the necessity of both.

Winnipeg.—Exploratory conversations "looking toward one Lutheran Church in Canada" have been temporarily suspended, pending completion of current merger negotiations among parent bodies in the United States. The action to suspend the unity discussions, held annually for the past five years, was taken at a two-day meeting here, Sept. 2—3. The 45 delegates from seven church bodies voted instead to hold doctrinal discussions during the next few years, a move that was urged by representatives of The Lutheran Church—Missouri Synod.

Doctrinal talks will be planned by a steering committee consisting of the Rev. Otto A. Olson, Jr., of Saskatoon, president of the Canada Conference of the Augustana Lutheran Church; Dr. Karl Holfeld of Regina, president of the Canada District of the American Lutheran Church; Dr. Earl J. Treusch of Winnipeg, executive director of the Canadian Lutheran Council; and the Rev. L. W. Koehler of Winnipeg, president of the Manitoba-Saskatchewan District of the Missouri Synod.

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Augustana's delegation to the meeting here had been instructed to ask that the exploratory conversations be changed into merger negotiations "at the earliest possible date" and that meetings be held twice annually. It was soon apparent, however, that the group was not prepared for such a move at present. This was emphasized in a panel on the subject "What steps need to be taken in order to change these exploratory conversations into official merger negotiations, according to the polity of The Lutheran Church—Missouri Synod."

Dr. Albert Schwermann of Concordia College in Edmonton explained that permission must be received from the Missouri Synod's Committee on Lutheran Unity, but that he would not favor such a request before doctrinal agreement has been reached among the various bodies.

Dr. Schwermann, who is president of the Lutheran Church—Canada, formed last year by the four Districts of the Missouri Synod in Canada, said his group already had authority to meet with others and discuss doctrine. Rather than one Lutheran Church in Canada, he said the direction "finding favor" among Missouri pastors, judging by three pastoral conferences he had recently attended, was that of an autonomous Canadian Church affiliated with the Missouri Synod.

Another view was given by the Rev. Arne Kristo of Port Credit, a suburb of Toronto, who said that a gathering of church council members of Missouri congregations in the Toronto area had expressed the hope that the goal of one Lutheran Church in Canada would be pursued.

River Forest, Ill.—The Slovak Evangelical Lutheran Church has become the Synod of Evangelical Lutheran Churches. The change in name was voted at the 38th biennial convention of the denomination, which has 20,000 members in 70 congregations, most of them east of the Mississippi. It was organized in 1902.

Dr. Paul Rafaj of Olyphant, Pa., elected to his sixth consecutive two-year term as president of the church, said the action was motivated by the fact that "in our church work we are no longer limited to Slovak-speaking people."

In changing its name the synod followed the lead of two other bodies that belong to the four-member Lutheran Synodical Conference of North America. Last year the Norwegian Synod became the Evangelical Lutheran Synod, and earlier this year the Evangelical Lutheran Synod of Wisconsin and Other States became the Wisconsin Evangelical Lutheran Synod. Also associated with the Synodical Conference is The Lutheran Church—Missouri Synod.

Springfield, Ohio.—A famous name rose again from the pages of history when Wittenberg College changed its name to Wittenberg

University on Sept. 1. In 1815 Germany's Wittenberg University of Reformation fame went out of existence as an individual entity when it merged with the University of Halle. The institution, at which Martin Luther taught, had been founded in 1502.

Wittenberg College was founded in 1845 and has functioned as a small university through most of its 115-year history. A theological seminary has always been part of the college, and graduate studies were established in 1883. The institution was reorganized in 1957 with a small university structure of five units—College of Arts and Sciences, School of Professional Studies, School of Community Education, Theological School, and Graduate Studies Program.

The change of name from Wittenberg College to Wittenberg University recognizes the structure under which the school has operated since its founding and emphasizes the objectives specifically adopted two years ago.

BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

St. Paul, Minn.—Minnesota's Roman Catholic elementary and secondary schools "saved" state's taxpayers about \$37,510,751 during the 1958—59 school year, according to the *St. Paul Catholic Bulletin*. It added that if the state had to replace the church-operated educational facilities today, the cost of doing so would be around \$190,391,630.

The figures are based on cost estimates from the Minnesota state department of education and enrollment figures from the *Official Catholic Directory*, the newspaper said. During the 1958—59 school year, 114,242 students attended the 319 Catholic parochial and private grade schools in the state and 18,899 attended the 69 Catholic high schools.

Kalida, Ohio.—Several changes were made in the Kalida Elementary School here as a result of "religious teaching" protests lodged with the State Board of Education in Columbus. Superintendent John Phillips of the Kalida local school district removed a crucifix from a hallway and changed the geography and history textbooks. Two Protestant mothers had complained to the board that the school had displayed the crucifix and used textbooks which presented Roman Catholic interpretation of subjects.

The institution, also known as St. Michael's School, has been operating since 1948. Mr. Phillips said the protests were the first lodged since that time. "Of approximately 32 Protestant parents of pupils in our school, only a few are causing trouble because they like to be heard," he said. There are 382 children enrolled this year.

Some Kalida parents told the state board that their children, first-graders, were being given Roman Catholic religious instruction by teachers who are Catholic nuns. Mr. Phillips said that the 11 teaching nuns are Sisters of Divine Providence of Covington, Ky., and teach religion only in special classes after the regular hours.

He pointed out that five have masters degrees, three have at least five years of teaching training, and the other three have bachelor's degrees. Two lay teachers are employed. "We are operating the school by all the standards necessary and prescribed by the state," he said. "We have done away with any prayers in the school, and religion is not a part of our schedule."

A Catholic parish, St. Michael's, built the school and rents the building to the State Board of Education for \$8,000 a year. Mr. Phillips said he welcomed an investigation by the State Board of Education and branded "religious teaching" charges as false. "We are not asking anyone to take religion," he said.

Philadelphia.—Pennsylvania's ten-year-old law requiring Bible reading in the schools, as well as the widespread practice of compulsory classroom recitation of the Lord's Prayer, was ruled unconstitutional by a special three-judge Federal Court here.

Immediately after the decision C. Brewster Rhoads, attorney for the School District of Abington Township, defendant in the case, said he would recommend that the district file an appeal with the United States Supreme Court.

Holding that the law "amounts to religious instruction or a promotion of religious education," a violation of the First and the Fourteenth Amendment, the Federal Court declared that the combination of the Bible reading followed by recitation of the Lord's prayer gives a "devotional and religious aspect" to the morning exercises.

Dr. Charles H. Boehm, state superintendent of public instruction, said he would consult with the State Attorney General before issuing any instructions to the schools on the decision. He said it was possible that the state would join in an appeal to the U.S. Supreme Court.

The superintendent called both outlawed practices "an appropriate introduction to the school day" and expressed the hope that "the courts will not take away every vestige of the recognition of a Supreme Being."

Composing the Federal Court which handed down the decision were Chief Judge John L. Biggs, Jr., of the Third United States Circuit and District Judges William H. Kirkpatrick and C. William Kraft, Jr.

"If the study of the Bible as an artistic work, a treasury of moral

truths, or historical text, can be separated from doctrinal matter or religiousness," they ruled, "we should find no objection. But the manner in which the Bible is employed by the legislative statute does not effect this division."

"The daily reading of the Bible buttressed with the authority of the State, and more importantly to children, backed with the authority of their teachers," the judges continued, "can hardly do less than inculcate or promote the inculcation of religious doctrine" in children's minds.

Concluding that the compulsory reading of the Bible "prohibits the free exercise of religion," the judges also said, "It makes no difference that the religious 'truth' inculcated may vary from one child to another. It also makes no difference that a sense of religion may not be instilled."

The American Jewish Congress, meanwhile, which had filed a "friend of the court" brief in the case, hailed the decision as a "major victory for religious freedom." It had supported the two Montgomery County parents—Edward L. Schempp and Sidney G. Schempp—who filed the petition which resulted in the court's ruling.

The law called for the reading of "at least ten verses from the Holy Bible—at the opening of each public school on each school day, by the teacher in charge." The two complaining parents charged that by requiring school children to commit a devotional act, the state was violating freedom of religion and church-state separation.

They noted that the First Amendment prohibits Congress from curtailing freedom of religion and the Fourteenth Amendment extends this prohibition to the state.

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE CHRIST OF THE GOSPELS. By William F. Beck. St. Louis: Concordia Publishing House, 1959. 227 pages. Cloth. \$3.00.

This book is written with the layman in mind, and is designed primarily for family devotional reading. It endeavors to present a connected account of the words and events recorded in the four Gospels. Where the accounts overlap, Beck has made a conflation. This work is therefore not strictly a "harmony" of the Gospels, but an interpretation and theoretical reconstruction of the data that one will find more objectively presented in a harmony or synopsis like that of Burton-Goodspeed, Huck-Lietzmann, or A. T. Robertson.

Theologically a work of this type is not without hazard. The story the Holy Ghost has to tell is so complex and freighted with significance that it is not told through only one apostolic instrument. The very arrangement of events and even the variations in phraseology are the product of divine design. The reader who depends therefore on this type of work fails to catch the intention of the Holy Ghost in inspiring four individuals to write four separate documents. He never really *studies* each Gospel for its own distinctive emphases.

Unfortunate inconsistencies are evident in the inclusion or exclusion of certain parallel material. There is no clear indication as to the translator's approach to the problem of the sources for the synoptists and their probable mutual interdependence. Generally, Beck follows the injunction to gather up the fragments that nothing be lost, but in the story of the forgiven paralytic, where Luke (5:20) prefers the word ἀνθρώπου and Matthew (9:2) and Mark (2:5) prefer τέκνον, he declines a conflation and renders "Courage, son!" (p. 34). Similarly, no use is made, p. 145, of the second ὁσοννά in Matt. 21:9 and Mark 11:10. Instead the translator prefers Luke's δόξα. In the Sermon on the Mount, however, he inserts an extra beatitude merely to accommodate both Matthew's (5:4) and Luke's (6:21b) divergent phrasings. The Lord's Prayer, as well as much other material generally identified as "Q," is cited twice. On the other hand, the healing of the leper recorded by Matthew (8:1-4) is omitted after the translation of the Sermon on the Mount (Matt. 5—7).

Technical observations and scholars' minutiae are held to a desirable minimum in a work of this nature, but since a note is made to the effect that the doxology in Matt. 6:13 is not found in the best manuscripts (p. 47), it does seem strange that similar notations are lacking in other

instances, notably on the Markan ending, to which no exception is taken in the body of the text. (P. 204)

Even though the work is designed for popular consumption some hint should be given in the preface regarding the Greek text underlying the translation, inasmuch as emphasis is placed on the translator's originality. Without some further guidance on this point the omission of AV's Matt. 18:11 and Mark 11:26 (pp. 95 and 148 respectively) may prompt some queries from critical lay readers for whom familiar sounds are wanting.

The use of italics to indicate citations from, or allusions to, the Old Testament is a welcome feature in this translation. One is surprised, however, by the absence of italics in the translation, e.g., of the phrase *συνήχθησαν ἐπὶ τὸ αὐτό* (Matt. 22:34), a high fidelity echo of Ps. 2:2 (LXX). Inasmuch as the translator even puts single words in italics (see, e.g., page 197, *watching* and *sneering*) the remarkable reference in Mark 7:32 to Is. 35:6 should perhaps have been noted. The word *μουλάριον* appears in the New Testament only in the Markan passage, and its use in the LXX is confined to Is. 35:6 (see B. W. Bacon, *The Gospel of Mark* [New Haven and London, 1925], pp. 211 f.). At any rate, some statement of principle would have been helpful.

The translation itself may be termed "chatty." Beck has a fine ear for subtle nuances in the original, and displays an extraordinary sensitivity to tense distinctions, which he is able to turn into telling Americanese. Because of his many felicitous renderings, including the expression "You don't know your Bible" (*passim*), we are somewhat surprised to see the antique "blessed."

With the reservations we have made, we can honestly say that we like this translation. It combines a courageous approach to the original with an earthy quality of expression which, though a liturgical ring may be missing, has the merit of bringing the reader closer to the people who live in the sacred pages.

FREDERICK W. DANKER

TERTULLIEN. TRAITÉ DE LA PRESCRIPTION CONTRE LES HERÉTIQUES. Introduction, critical text, and notes by R. R. Refoulé; translation by P. de Labriolle. Paris: Les Éditions du Cerf, 1957 (Sources Chrétiennes No. 46). 165 pages. Paper. Price not given.

Tertullian "ist ohne Frage der schwierigste Autor in lateinischer Sprache." This is the mature judgment of the renowned German classicist, Eduard Norden (*Die antike Kunstprosa*, 3d ed., II, 606). One approaches a modern edition of Tertullian, therefore, to see what aids the editor has given to his understanding. On this criterion Refoulé's edition is a resounding success.

An interesting introduction of 86 pages gives the necessary historical background for an understanding of *De praescriptione*, including an analysis of the thought of the present work and of the concepts of tradition

and Scripture in the theology of Tertullian. Four sets of notes to the critical Latin text give good information on many specific points. The most valuable seems to be that on philological and linguistic difficulties. The other three are the textual apparatus, a list of passages cited or referred to by Tertullian, and notes on the meaning of difficult passages.

In short, Refoulé's edition provides every aid necessary for an understanding of this most difficult Latinist and churchman.

EDGAR KRENTZ

PETRUS UND SEINE ZEIT: NEUTESTAMENTLICHE STUDIEN. By

Paul Gaechter. Innsbruck, Wien, München: Verlag Tyrolia, 1958.
458 pages. Cloth. DM 22.

The ultimate objective of this book is to prove that the apostle Paul's position in the early church has been overrated and misunderstood, and that the testimonies in the New Testament to Peter's authority and sacramental privilege are not fully appreciated even by Roman Catholic exegetes. The argument is so skillfully pursued that one must grant that Roman dogmatic theology could scarcely be served more capably or find a greater dedication of exegetical discipline.

The discussion opens with an examination of John 21:15-17. Gaechter scores a point when he maintains that the threefold commission may be a solemn reiteration, without reference to Peter's threefold denial, but his conclusion that the legal atmosphere of the account guarantees legal organizational authority to Peter is without textual basis. One might just as well argue that Jesus' question about Peter's love suggests official rubrics for confession and absolution. The organizational element is further supported by an appeal to the role of the apostles as "judges" (pp. 31 ff.), but Gaechter seems to forget that the chief function of Israel's judges was soteriological, not legislative.

Acts 6:1-6 merits Gaechter's most careful attention, because he sees in the Seven the missing link between the Twelve and the more fully developed episcopate. Gaechter has rendered a real service by re-emphasizing the broad area of service rendered by the Seven. The popular theory is that they composed the earliest diaconate. Gaechter's investigation shows that in the Seven we have the earliest multiplication of the apostolate as responsible spiritual leaders. His dogmatic presuppositions, however, immediately color the treatment with the unsupported assertion that the Twelve, "specifically Peter," specify the requirements for the new office. He further concludes that the apostles communicate the gift of priestly office with the laying on of their hands, but the participle *προσευξάμενοι* (Acts 6:6) may well refer to the assembled Christians as in 1:24. (Cf. 13:3)

The importance of the role of the College of Seven for Gaechter's argument is apparent from the daring assumption he proceeds to make in the light of Acts 6:1-6. He finds that the Seven of Acts 6:1-6 belonged

to the Hellenistic element. But the apostolic succession must be evident also in the more nationalistic Jewish Church, or catholicity is a myth. The solution: a parallel College of Seven must have been appointed to serve the latter constituency. James was probably one of this number and appointed by Peter to head the Jerusalem Church in place of the apostle (p. 141). Thus begins the monarchical episcopate! The lack of any statement in the text of Acts to this effect does not embarrass Gaechter. Indeed, he makes bold to assert that anyone who points to the silence of Acts, chapter 14, on the primacy of any apostle is making use of a dubious *argumentum ex silentio*!

Gaechter's attempt to link all significant personages with Peter's alleged primacy leads him to a further assumption that the real reason for the church's choice of Paul as the guarantor for the delivery of the collection for Jerusalem's saints was Paul's concern to discuss his mission plans with Peter. If it is asked why Paul was not officially commissioned in Jerusalem, the answer is forthcoming: Peter was out of town!

The most extraordinary feat of exegetical dexterity, with a psycho-analytical assist, is reserved for the whitewashing of Peter from the criticism in Gal. 2:1-14. Paul has misinterpreted Peter's action. Peter was actually practicing good churchmanship. Paul was guilty of rashness and poor judgment. Gaechter claims that Paul has been disproportionately idealized. But we are prompted to query whether Peter is not subjected in Gaechter's account to a similar fate.

It is regrettable that Roman dogmatical presuppositions color so much of this work, but many of the exegetical by-products are challenging, and a notable treatment like that of 1 Cor. 1:1 ff. (pp. 311-37), with its discriminating use of the Septuagint, sheds fresh light on a difficult passage, even if one cannot share the author's deductions.

Despite the shortcomings we have alluded to, this book cannot be ignored in Lutheran and Protestant circles, for it is a serious attempt to place Roman papal claims on a scientific exegetical basis. These claims are theologically vulnerable only to the extent that the alleged exegetical basis can be successfully refuted. This book does not make that task easy.

FREDERICK W. DANKER

UNGER'S BIBLE DICTIONARY. By Merrill F. Unger. Chicago: Moody Press, 1957, 1192 pages. Cloth. \$8.95.

This Bible Dictionary is a descendant of *People's Bible Encyclopaedia*, edited in 1900 by Charles R. Barnes. The extensive revisions made by Unger are responsible for the change in title. In addition to the treatments of specific words and terms employed in the Sacred Scriptures, the work includes discussions of such topics as the "Sovereignty of God," "Scripture Manuscripts," and "Translations, English Bible." The arrangement of similar materials under a single entry is an outstanding feature. Thus under

the heading "Diseases" all the maladies mentioned in Scripture are available at a glance.

The treatment of zoological and botanical subjects is in the main well done, but an important area such as Biblical introduction suffers from oversimplifications, lack of clarity, and inadequate bibliographical data (see, e. g., discussion of the synoptic problem under "Gospels, the Four"). The popular error concerning an alleged Talmudic distinction between "proselytes of the gate" and "proselytes of righteousness" is perpetuated (p. 895). Dispensationalism is sponsored in various articles.

FREDERICK W. DANKER

TWO THOUSAND TONGUES TO GO: THE STORY OF THE WYCLIFFE BIBLE TRANSLATORS. By Ethel Emily Wallis and Mary Angela Bennett. New York: Harper & Brothers, 1959. ix and 308 pages. Cloth. \$3.95.

The Bible, in whole or part, has been translated into more than 1,000 tongues. But like the once unconquered Himalayas, a mountain range of 2,000 "unbible'd" tongues still looms to challenge the Wycliffe Bible Translators, a heroic and dedicated company who seek out primitive tribes and often live in wretched Stone Age accommodations, repeatedly risking life to bring men Life in their own obscure tribal languages.

Missionaries, mission leaders, and all Christians who desire to obey the command of God to "publish the Word" will want to read this story of the linguistic and evangelistic victories of the 800 volunteers who follow the guidon raised by William Cameron Townsend, remarkable founder of the latter-day Wycliffites.

Kudos to Harper's for another in the succession of usually excellent and always interesting missionary volumes that have been distinguishing their lists.

WM. DANKER

EIKON IM NEUEN TESTAMENT. ZNW, Beiheft 23. Von Friedrich-Wilhelm Eltester. Berlin: Verlag Alfred Töpelmann, 1958. xvi and 166 pages. Paper. DM 28.

The aim of this work is to assess the significance of the New Testament statements concerning Christ and man as εἰκών of God. In the first part of the analysis, Eltester concludes that the usage of the word in the New Testament, in the sense of "image" and "form," is parallel to that in the Hellenistic world. In the second part he discusses the cosmological and anthropological meaning of εἰκών outside the New Testament. Beginning with Plato (he relies heavily on Willms), he carries the discussion beyond Philo on to Plotinus. Against this background, the third and final portion presents the Christological and anthropological significance of εἰκών in the New Testament. 1 Cor. 4:3-6, the first passage under consideration, suggests parallels with the sophia-speculation of Hellenistic Judaism. In Col. 1:15 the cosmological frame of reference looms large, but Paul subordinates it to the accent on God's revelatory act in Christ. In 1 Cor.

11:7 the juxtaposition of εἰκόν and δόξα can probably be traced to Hellenistic cosmological speculation. Col. 3:10 presents the Christian in his redeemed state. The reference to γνῶσις as well as the eschatological possibility of likeness to God again suggests Hellenistic influence.

The writer's methodology and his exemplary caution in establishing literary and intellectual relationships promote confidence in his conclusions. The work abounds in minor and major summaries, which contribute to its extraordinary clarity. The exegete cannot afford to pass up this study; the systematician seriously concerned about *imago Dei* cannot ignore it; the classicist will be prompted to express his gratitude for a signal contribution.

FREDERICK W. DANKER

PHILIPPIANS THROUGH THE REVELATION: AN EXPANDED TRANSLATION, Vol. III. By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959. 284 pages. Cloth. \$3.50.

This book aims, along with Wuest's other writings, to help Bible students appreciate some of the richness of the original text, which cannot be conveyed by ordinary translation procedures.

Through his expanded renderings the author succeeds often in giving more precise expression to grammatical nuances and lexical subtleties. Thus in Jude 3 the expression "Divinely loved ones" for ἀγαπητοί precisely interprets Jude's address. Yet what is one to make of this translation of Jude 10: "But these, on the one hand, revile as many things concerning which they do not have absolute knowledge, and, on the other hand, revile as many things by instinct like the unreasoning animals, which they understand, by these they are being brought to ruin." In Jude 19 the expansion in brackets introduces an interpretation which obscures the gnostic frame of reference. A heavy reliance on etymology is to be expected in a work of this type, but the results are not always satisfactory, and we fear that uncritical use of the book by expositors and preachers may result in exposition that makes the writers of the Bible say more than is their actual intent. In classical Greek ποτατός conveys indeed a local sense, but in the form ποτατός in the Koine it simply means "of what sort," or "how great." If 2 Peter 3:11 speaks of "exotic persons," as Wuest renders, are we to conclude that the Pharisee criticized Jesus because He displayed such lack of reserve in the presence of an "exotic" woman? (Luke 7:39) And certainly in 1 John 3:1 the sacred writer's thought is simply: What great love! For a truly "exotic" rendering, however, one must turn to 2 Thess. 2:3. In the face of LXX (Joshua 22:22; Jer. 2:19; et al.) and the only other occurrence of ἀποστασία in the New Testament (Acts 21:21), Wuest interprets ἀποστασία (2 Thess. 2:3) as the "departure [of the church to heaven]," on the ground of etymology and the use of the definite article. The latter, according to Wuest, refers to something previously treated in Paul's letter. But the anaphoric article is also employed in

reference to a subject well known to the reader (See Blass-Debrunner, par. 252), and 2 Thess. 2:5 suggests an earlier oral communication.

The interpretation of the lack of the article in the expression ἐν νεφέλαις (1 Thess. 4:17) is also subject to question. Wuest interprets: "We shall be snatched away forcibly in [masses of saints having the appearance of] clouds." A comparison of Matt. 24:30 (ἐπὶ τῶν νεφελῶν) with Mark 13:26 (ἐν νεφέλαις [which *D*, incidentally, conforms to Matt. 24:30]) in the light of Dan. 7:13 (LXX) and Slavonic Enoch 3:1 ff. will, however, reveal that the clouds of heaven, with or without the article, are the eschatological rendezvous.

We are reluctant to discourage use of any tools which help the New Testament come alive, and there is much to recommend this volume, but we must in all conscience alert the reader to the fact that he must bring to its study an especially alert critical use of Greek grammar and lexicography.

FREDERICK W. DANKER

THE EVANGELICAL BIBLE COMMENTARY: THE ACTS OF THE APOSTLES. By Charles W. Carter and Ralph Earle. Grand Rapids: Zondervan Publishing House, 1959. xiv and 435 pages. Cloth. \$6.95.

This work on Acts is part of a projected 40-volume commentary which, according to the editors, maintains traditions set by Adam Clarke. The commentary page is split into three parts. At the top of each page a portion of the American Standard Version is reproduced. Then follows a somewhat detailed exegesis (Greek words are transliterated), supplemented at the bottom of the page with a running digest (exposition) of the unit under discussion. The work is primarily compilatory in character. Dependence on F. F. Bruce is in frequent evidence. Somewhat disappointing is the bibliography cited at the end of the book. It is practically worthless because of a complete lack of systematic evaluation of the material. No German works are cited, yet the editors' statement indicates that the series is addressed "to the Christian minister in particular." Laymen will perhaps profit more from this work than pastors.

FREDERICK W. DANKER

THE HOLY BIBLE: THE BERKELEY VERSION IN MODERN ENGLISH. Grand Rapids: Zondervan Publishing House, 1959. viii and 1,233 pages. Cloth. \$7.95.

This translation marks the completion of a project spearheaded by Gerrit Verkuyl, whose version of the New Testament was published in 1945. The language is in the main contemporary without being breezy. Numerous "nondoctrinal" notes help bridge the gap between ancient documents and modern readers.

In general it appears that the translators have endeavored to render the traditionally received texts of both Testaments, but they do not hesitate, though with less frequency than the translators of the RSV, to emend or

correct the original. Thus in Gen. 41:56 the LXX reading (σιτοβολῶνας, granaries) is adopted. Unlike the RSV, however, this version gives no hint that a departure from the Massoretic Text has here been made. Again, in Ps. 22:16, the LXX is adopted in the words "they have pierced" without a credit line; the only hint of a departure from the MT is the marginal note "Or, like a lion." In 2 Sam. 4:6 the word "apparently" is introduced, concealing what the translator evidently considered a corruption in the text, but the reader is not apprised of the problem. Use of the Dead Sea Scrolls is evident, but apparently the material from Cave IV was not available for the interpretation of 1 Sam. 21:4.

Greater editorial consistency might have been observed in the version. The preface states that in both Testaments language is employed according to its choicest current usage. Even mention of weights, measures, and monetary values is made in modern terms. The rendering of 1 Sam. 13:21, where RSV's unintelligible "pim" is equated "sixty cents," is, however, in marked contrast with Matt. 22:19 and its reference to a "denarius."

The use of parentheses leaves something to be desired in the way of clarity. In Judg. 1:10, e.g., the parenthetical words are a part of the original text, but in Luke 9:55, 56 a manuscript variant is signalled. A marginal note explains the parenthesis at John 7:53, but Mark 16:9 is left unexplained, and the note on 1 John 5:7 is inadequate. In 1 Cor. 14:19 the parenthetical word "unknown" is simply the translator's interpretive addition. This version represents another valuable aid to the study of the Sacred Scriptures, but requires careful checking with the help of critical editions of the original texts. Determination of the approximate original texts, it would appear, is made easier by the RSV than by this version.

FREDERICK W. DANKER

JEWISH APOCALYPTIC AND THE DEAD SEA SCROLLS. By H. H. Rowley. London: University of London, The Athlone Press, 1957. 36 pages. Paper. 4s.

The well-known British Old Testament scholar brings evidence for the unity of thought and expression between the Dead Sea Scrolls and Jewish literature of the second century before Christ to support his dating of ca. 150 B.C. for the scrolls. Clear and convincing, the paper is well documented from the sources and modern literature with the bibliographic fullness for which its author is known.

EDGAR KRENTZ

THE OXFORD BOOK OF MEDIEVAL LATIN VERSE. Newly selected and edited by F. J. E. Raby. New York: Oxford University Press, 1959. xix and 512 pages. Cloth. \$4.50.

While this volume bears the same title as its predecessor, edited in 1928 by Stephen Gaselee, it supplements rather than replaces the first volume. Approximately twice as large as its predecessor (290 as compared to 111 poems), it is more varied than Gaselee's collection, especially in its wider

range of profane poetry, although many poems of Gaselee's anthology are not included.

No finer choice of editor could have been made. Raby has published standard histories of sacred and secular medieval poetry, both of which should be at arm's reach to the user of the anthology. While every reader will probably find some favorite omitted, it would be cavalier to object to the omission of one or two poems in a collection of such high standard. The notes are models of brevity combined with solid information. Less metrical information is given by Raby than Gaselee provided. It is a pity that Raby did not follow Gaselee in making an additional entry for a part of a poem that is used as a hymn. The uninitiated would not gather from the index that the Christmas hymn *Corde natus ex parentis*, for example, is included, since it is only a part of the poem *Da, puer, plectrum*.

Anyone interested in Latin poetry should have this book on his shelves. Whether his tastes run to hymnody, humor, or love lyrics, Raby's collection will be sure to tickle his palate.

EDGAR KRENTZ

THE MIND OF ST. PAUL. By William Barclay. New York: Harper & Brothers, 1958. 256 pages. Cloth. \$3.50.

In this popularized study William Barclay makes effective use of Greek lexicons to enliven and enrich his presentation of the main outlines of Pauline theology.

FREDERICK W. DANKER

THE CHRISTIAN DOCTRINE OF HISTORY. By John McIntyre. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957. viii and 119 pages. Cloth. \$2.50.

Edinburgh's McIntyre postulates a doctrine of history, not merely a theory or an interpretation. He says (p. 11): "The purpose of this present study is to demonstrate that the Christian because of his belief in God's Revelation of Himself in history is committed to a unique doctrine of history; that this doctrine is not merely a theory concerning facts which are accepted by all men, but relates to the central nature of history itself." In his definition of history he includes happenings that had relevance under definite categories, "Necessity, Providence, Incarnation, Freedom and Memory." Time, geography, socioeconomic origin and status, human self-interest, inner dynamism are included under "Necessity"; judgment, mercy, and redemptive purpose, under "Providence." The Incarnation, he says, "makes history what the Christian believes history to be" (p. 46), the fulfillment of the promises of the Old Testament. This involves him in an extensive examination of the views of John Marsh, A. G. Herbert, R. Mackintosh, and Rudolf Bultmann. Only after that does he come to a consideration of history and freedom and memory. His analysis of the structural nature of history buttresses his "doctrine," without setting aside the elements of unknowability and incomprehensibility in history.

McIntyre's treatment has much in it worthy of commendation. It lacks, however, balance and partakes too much of the nature of a polemic. Nevertheless, the study of this book will be rewarding.

CARL S. MEYER

THE ORGAN IN CHURCH DESIGN. By Joseph Edwin Blanton. Albany, Tex.: Venture Press, 1957. 492 pages. Cloth. \$20.00.

Congregations, pastors, organists, and even some few architects of our day are realizing more and more that intelligence and foresight should be applied when purchasing a new organ for use in services of corporate worship. They have become aware of the fact that the problem is not solved when, following the suggestion of the American Guild of Organists, they spend 10 per cent of the cost of the church edifice for the purchase of an organ. However, all need help. Such help is offered by Blanton's *The Organ in Church Design*, an excellent volume which we heartily recommend. The book is thoroughly up to date in its approach, its author understands the problems involved from the standpoint of Christian worship, and the volume is profusely illustrated. The book includes many specifications of church organs. Considering the size of the volume (12½ by 9¼), and especially the possibility that this volume can save a parish much money, the price is by no means unreasonable. The book should be in the library of every church and organ architect and of all expert organists who are called upon for counsel and advice.

WALTER E. BUSZIN

A SHORT HISTORY OF CHRISTIANITY. By Martin E. Marty. Living Age Books. New York: Meridian Books, Inc., 1959. 384 pages. Paper. \$1.45.

THE STORY OF THE CHURCH. By A. M. Renwick. Eerdmans Pocket Edition. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958. 322 pages. Paper. \$1.25.

Of these two paperback histories of the church that by Renwick will suffer in the comparison with the other on almost every count. For the extra 20 cents there are not only 62 extra pages but a more challenging interpretation and a fresher approach in Marty's book. True, there are instances in which Marty's pattern of organization is forced by his interpretation of "one, holy, catholic, apostolic" in each of the four divisions. The history of the church cannot be forced into a four times four pattern without some distortion. Both books are weak in their treatment of Eastern Christianity, but Renwick's is the weaker of the two. The history of Lutheranism after 1555 suffers in the telling in both books. Renwick's work is written from an evangelistic and Calvinistic viewpoint; it is stronger than Marty's work on the church in England and Scotland. Marty's is much better in the early history of the church and the Lutheran Reformation. Renwick has the conventional chronological approach. Marty's style is more arresting than Renwick's. Sometimes Marty's fresh-

ness, however, is too fresh. Marty would be disappointed if this reviewer did not find one chronological error. He did. The Union of Kalmar was consummated in 1397, not 1337. How can the history of the Christian Church extending over almost two millenia and to the uttermost parts of the world, a story of witness and weakness, power and perversity, hero and heretic, be told effectively between the covers of one book? The answer to the question is more cogent in Marty's paperback than in many another similar attempt.

CARL S. MEYER

PSYCHOLOGY OF RELIGION. By Paul E. Johnson. Revised and enlarged edition. New York: Abingdon Press, 1959. 304 pages. Cloth. \$5.00.

The author discusses the behavioral aspects of religion, e.g., religious emotions, development of religion in childhood and adolescence, conversion, worship, the psychology of belief, character and religious education, sin and guilt, religion and emotional health.

The book abounds with quotations from Freud to Rollo May. It is almost a refresher course in historical and contemporary psychology as it touches on religious concerns.

The result, unfortunately, seems more of a hodgepodge of ideas than a unified approach to the subject. The author's ambiguous theology further clouds the material. This volume is less than a satisfactory introduction to the psychology of religion.

K. H. BREIMEIER

FESTGABE JOSEPH LORTZ. Edited by Erwin Iserloh and Peter Manns. Vol. I; *Reformation: Schicksal und Auftrag.* xxiii and 586 pages. Vol. II: *Glaube und Geschichte.* viii and 590 pages. Baden-Baden: Bruno Grimm, 1958. Price not given.

Joseph Lortz is a highly regarded Roman Catholic historian who has made notable contributions to a better understanding of the Reformation and of Luther, especially in Roman Catholic circles. His researches in the history of the early church, too, have been significant.

Roman Catholic and Protestant scholars have combined to pay this magnificent tribute to Lortz, 46 essays, extending from 6 to 30 pages each (three are longer), written in German or French (with one in Italian, the longest of them all, and one in English), covering a wide variety of topics. However, they cannot be reviewed adequately in a short review. In general it must be said, nevertheless, that these essays are first-rate contributions and deserve careful study.

Hubert Jedin, by way of illustration, tells about an unknown memorandum by Tommaso Campeggio dealing with the reform of the Roman curia. Jedin concludes that the memorandum must be dated between 1541 and 1546. The text of the memo is reprinted (I, 413—417). Ernst Kinder has a delightful essay on "Die Verborgenheit der Kirche nach Luther" (I, 174—192), in which he points out that Luther and other reformers speak of the church as being both manifest and hidden. One

more essay must be singled out—arbitrarily almost—to illustrate the range of essays here presented. Othmar F. Anderle of Maintz wrote on "Die Geschichtswissenschaft in der Krise" (II, 491—550). He inquires about the interpretations and methodology of modern historians, e.g., integration and the statistical method.

The mere listing of the authors and the titles of their essays would be of little profit. The reading of these essays will be a very profitable experience for all students of church history.

CARL S. MEYER

HOW THE CHURCH CAN HELP WHERE DELINQUENCY BEGINS.

By Guy L. Roberts. Richmond, Va.: John Knox Press, 1958. 157 pages. Cloth. \$3.00.

The 1000 mark has been passed in the enumeration of books and major articles on juvenile delinquency. Yet there is room for this book as "1001." The author, a Methodist pastor, who also has served as a chaplain, centers his book upon a study made at the University of Pittsburgh in 1952 which explored the religious backgrounds and attitudes of 150 Protestant juvenile delinquents. The delinquent emerges with a stronger religious background—and even a formal connection with a church—than most studies to date have suggested. Therefore the author challenges the church to make more significant use of its opportunities. The volume is written from a sound psychological frame of reference; the theology which emerges is thin in comparison. The book has grown in usefulness through the inclusion of many illustrative case histories and through the conscious attempt to relate the writer's findings to the broader areas of other research and thinking.

DAVID S. SCHULLER

THE EPISTLE OF PAUL TO THE PHILIPPIANS. By the Rev. J. Hugh Michael. New York and London: Harper & Brothers Publishers, n.d. xxii and 230 pages. Cloth. \$2.75.

This republication of one of the more significant volumes in the Moffatt Commentary again makes accessible for the Greekless Bible student a wealth of critical comment on St. Paul's Letter to the Philippians.

FREDERICK W. DANKER

HISTORY OF THE MASS. By François Amiot. Translated from the French by Lancelot C. Sheppard. Volume 110 of the Twentieth Century Encyclopedia of Catholicism under Sec. X, The Worship of the Church. It is also the 9th volume in order of publication. Edited by Henri-Daniel-Rops. New York: Hawthorn Books, 1959. 139 pages. \$2.95.

Amiot's exposition is more than a mere history of the Mass. It is an explanation and a justification of Roman Catholic teachings and practices. The account is succinct and technical but rich in its historical details of the development of the liturgy of the Mass.

CARL S. MEYER

CHILDREN OF THE REFORMATION. The Story of the Christian Reformed Church—Its Origin and Growth. By Marian M. Schoolland. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958. 142 pages. Cloth. \$2.75.

A popular account of the history of the Christian Reformed Church. The Rev. Albertus C. Van Raalte was the leader of this Dutch group that came to Michigan in 1847. The century that passed saw some significant developments among these people. Schoolland's account, however, lacks depth and fails to do adequate justice to the story. CARL S. MEYER

INSTITUTES OF THE CHRISTIAN RELIGION. By John Calvin. A New Translation by Henry Beveridge. In two volumes. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957. Vol. I: xxiv and 582 pages. Vol. II: 704 pages. Cloth. \$7.50. Paper. \$5.00.

Four hundred years ago, in 1559, the final edition of his *Institutio* was readied by Calvin. It had grown immensely since the slim first edition of 1536. For 400 years now it has played a tremendous role in Reformed theology. Henry Beveridge's translation first appeared more than 100 years ago (1845); it is hardly "new," but it is still one of the two standard English translations. Eerdmans' reprint at a reasonable price is welcome to those who wish to study Calvin firsthand. CARL S. MEYER

BASIC DOCUMENTS OF MEDIEVAL HISTORY. By Norton Downs. An Anvil Original under the general editorship of Louis L. Snyder. Princeton, N. J.: D. Van Nostrand Co., Inc., 1959. 189 pages. Paper. \$1.25.

Twenty-four of the 80 documents, 30 per cent, deal directly with the church. Others have an indirect bearing on the history of the church in the Middle Ages.

The Van Nostrand Anvil Books, which now number 42, are important for students of history. Even those that have secondary accounts usually have significant collections of primary sources. Their format and price recommend them. CARL S. MEYER

THE PHILOSOPHY OF HISTORY IN OUR TIME: AN ANTHOLOGY. Selected and edited by Hans Meyerhoff. Doubleday Anchor Books. Garden City, New York: Doubleday & Co., Inc., 1959. viii and 350 pages. Paper. \$1.25.

Major 20th-century historians and philosophers are represented in this collection, which analyzes the nature of history and the task of the historian. Can history be objective? What about moral judgments in history? Has history any meaning? These are some of the questions which the editor has posed and for which he has found conflicting answers in the writings of 22 different authors. CARL S. MEYER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Paul: More Than Conqueror. By F. B. Meyer. Westchester: Good News Publishers, 1959. 64 pages. Paper. 50 cents.

The Marvel of Earth's Canopies. By C. Theodore Schwarze. Westchester: Good News Publishers, 1957. 62 pages. Paper. 50 cents.

Fulfill Thy Ministry. By Herbert Berner. St. Louis: Concordia Publishing House, 1959. 46 pages. Paper. 75 cents.

The Wandering Saints of the Early Middle Ages. By Eleanor Duckett. New York: W. W. Norton and Company, 1959. 319 pages. Cloth. \$5.00.

Southern Baptist Preaching, ed. H. C. Brown. Nashville: Broadman Press, 1959. xii + 227 pages. Cloth. \$4.00.

Worship: A Study of Corporate Devotion. By Luther D. Reed. Philadelphia: Muhlenberg Press, 1959. xiv + 437 pages. Cloth. \$6.75.

Holy Communion: An Anthology of Christian Devotion. Compiled by Hamilton Shepherd, Jr. Greenwich: The Seabury Press, 1959. x + 162 pages. Cloth. \$3.00.

The Fruitful Bough. By William Charles Cravner. New York: Vantage Press, 1959. 92 pages. Cloth. \$2.95.

Teaching Techniques for Sunday School. By Clarence H. Benson; ed. and rev. D. K. Reisinger. Unit V. Wheaton, Ill.: Evangelical Teacher Training Association, 1959. 93 pages. Plastic binder. \$1.25.

The Modernity of Saint Augustine. By Jean Guitton; translated by A. V. Littledale. Baltimore: Helicon Press, 1959. 89 pages. Cloth. \$2.50.

It Is Paul Who Writes. By Ronald Knox and Ronald Cox. New York: Sheed and Ward, 1959. xi + 487 pages. Cloth. \$4.50.

Baptist Concepts of the Church: A Survey of the Historical and Theological Issues Which Have Produced Changes in Church Order. By Winthrop Still Hudson. Philadelphia: The Judson Press, 1959. 236 pages. Cloth. \$3.00.

Two Japanese Christian Heroes. By Johannes Laures. Rutland: Charles E. Tuttle Co., 1959. 128 pages. Boards. \$2.50.

Teologisk och filosofisk etik: Brytningar och synteser i etikens historia från antiken till nutiden. By Gunnar Hillerdal. Stockholm: Svenska Bokförlaget, 1958. 274 pages. Cloth. Price not given.

This Is My God. By Herman Wouk. Garden City, N. Y.: Doubleday & Co., 1959. 356 pages. Cloth. \$3.95.

Dogmatics in Outline. By Karl Barth; translated by G. T. Thompson. New York: Harper & Brothers, 1959. 155 pages. Paper. \$1.25.

A Mirror of the Ministry in Modern Novels. By Horton Davies. New York: Oxford University Press, 1959. xi + 211 pages. Cloth. \$3.75.

March of the Year: Especial Sermons for Special Days. By G. Curtis Jones. St. Louis: The Bethany Press, 1959. 192 pages. Cloth. \$3.50.

The Church's Ministry of Healing. By A. C. Purcell Fox. New York: Longmans, Green & Co., 1959. xiv + 114 pages. Cloth. \$3.00.

The Chosen People: A Narrative History of the Israelites. By Osborne Booth. St. Louis: The Bethany Press, 1959. 264 pages. Cloth. \$4.00.

Looking at the Liturgy. By Theodore E. Matson. Rock Island: Augustana Press, 1959. 29 pages. Paper. 25 cents.

The Pilot Series in Literature. By Gertrude Haan, Alice Fenenga, Beth Merizon. Book II. Grand Rapids: William B. Eerdmans Publishing Company, 1959. xv + 560 pages. Cloth. \$5.50.

My Father's Business: A Priest in France. By Abbé Michonneau. New York: Herder & Herder, 1959. 155 pages. Cloth. \$2.95.

Beyond Psychology. By Otto Rank. New York: Dover Publications, 1958. 291 pages. Paper. \$1.75.

Assurances of Life Eternal: An Anthology. Compiled by Margaret E. Burton. New York: Thomas Y. Crowell Co., 1959. 162 pages. Cloth. \$3.50.

Isaiah Speaks. By S. Paul Schilling. New York: Thomas Y. Crowell Company, 1959. x + 148 pages. Cloth. \$3.00.

The Concept of Grace: Essays on the Way of Divine Love in Human Life. By Philip S. Watson. Philadelphia: Muhlenberg Press, 1959. 116 pages. Cloth. \$2.00.

Classics of Protestantism. Edited by Vergilius Ferm. New York: Philosophical Library, 1959. ix + 587 pages. Cloth. \$10.00.

The Church and the Suburbs. By Andrew M. Greeley. New York: Sheed and Ward, 1959. xviii + 206 pages. Cloth. \$3.50.

The Order of Holy Communion: A Musical Setting by Healey Willan. St. Louis: Concordia Publishing House, 1959. 28 pages. Paper. \$2.50. (Melody edition: 14 pages; paper; 15 cents.)

The Order of Holy Communion: A Musical Setting by Jan Bender. St. Louis: Concordia Publishing House, 1959. 28 pages. Paper. \$2.50. (Melody edition: 14 pages; paper; 15 cents.)

Christians Alive. By Bryan Green. New York: Charles Scribner's Sons, 1959. 125 pages. Cloth. \$2.95.

Handing on the Faith: A Manual of Catechetics. By Josef Andreas Jungmann. New York: Herder & Herder, 1959. xiv + 445 pages. Cloth. \$6.50.

God's Image and Man's Imagination. By Erdman Harris. New York: Charles Scribner's Sons, 1959. xv + 236 pages. Cloth. \$3.50.

Anna von Borries: Die Helferin der Körperbehinderten. By Werner Dicke. Giessen: Brunnen-Verlag, c. 1954. 76 pages. Paper. Price not given.

Als Er uns schuf. By Werner Dicke. Berlin: Christlicher Zeitschriftenverlag, n. d. 128 pages. Paper. Price not given.

The Pressure of Our Common Calling. By W. A. Visser 't Hooft. Garden City: Doubleday & Co., 1959. 91 pages. Cloth. \$2.50.

Religions in a Changing World, ed. Howard F. Vos. Chicago: Moody Press, 1959. 441 pages. Cloth. \$5.50.

John Calvin: Contemporary Prophet, ed. Jacob T. Hoogstra. Grand Rapids: Baker Book House, 1959. 257 pages. Cloth. \$4.50.

Design for Christian Marriage. By Dwight Hervey Small. Westwood: Fleming H. Revell Co., 1959. 221 pages. Cloth. \$3.50.

The Cokesbury Marriage Manual, ed. William H. Leach. Nashville: Abingdon Press, 1959. 171 pages. Cloth. \$2.50.

Beyond Theology: The Autobiography of Edward Scribner Ames, ed. Van Meter Ames. Chicago: University of Chicago Press, 1959. xii + 223 pages. Cloth. \$5.00.

Rabbinische Texte: Die Tosefta. Band I: *Seder Zeraim.* Heft III: *Berakot*; by Eduard Lohse and Günther Schlichting; *Pea* by Karl H. Rengstorf and Günther Schlichting. Stuttgart: W. Kohlhammer Verlag, 1958. 32 + 24 pages. Paper. DM 6.

Rabbinische Texte: Tannaitische Midraschim. Band III: *Sifre zu Numeri.* By Karl Georg Kuhn. Stuttgart: W. Kohlhammer Verlag, 1959. 98 pages. Paper. DM 12.

The World and Men Around Luther. By Walter G. Tillmanns. Minneapolis: Augsburg Publishing House, 1959. xv + 384 pages. Cloth. \$5.95.

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